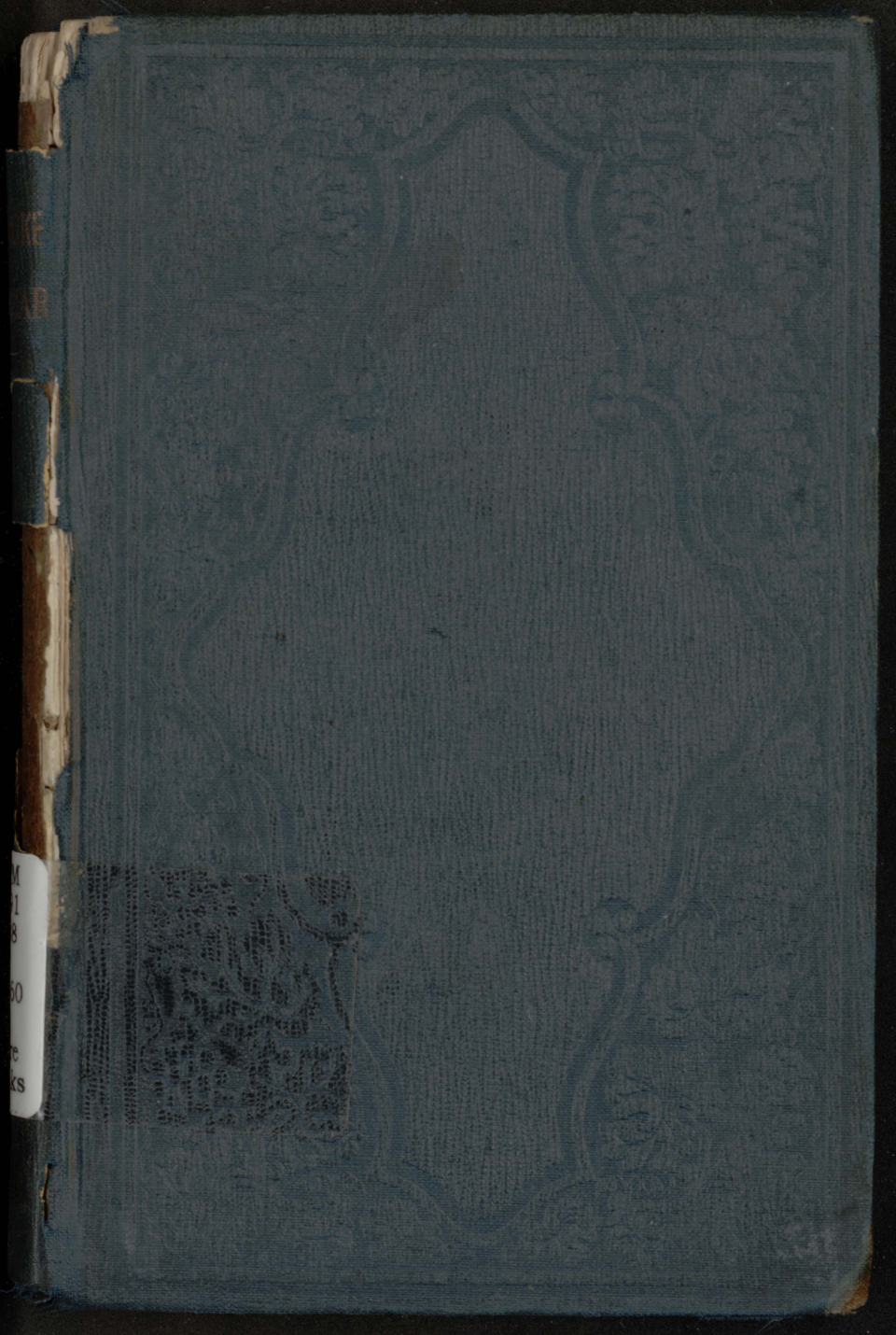

ALABAMA
STATE DEPARTMENT of ARCHIVES and HISTORY

FOUNDED 1901 BY THOMAS M. OWEN

CERTIFICATE.

We, whose names are subscribed, take pleasure in certifying that we have carefully examined the Creek Grammar, and Translation of the Gospel according to John, by H. F. Buckner and G. Herrod; and that, in our opinion, they are more correct than any thing that ever has been published in the Creek language, and that they are as nearly correct, in every particular, as it is possible to make them at this stage of the language. Moreover, the changes which Mr. Buckner has made in the Creek Alphabet are important, and a decided improvement upon the old one.

MOTY KANARD,
Principal Chief,
D. N. McINTOSH,
National Clerk,
CHILLY McINTOSH,
JAMES M. C. SMITH,
Superintendent of Public Instruction,
} Members of the Creek National Council.

Creek Nation,
March 26, 1860.

ALABAMA DEPARTMENT
OF ARCHIVES &

A

GRAMMAR

OF THE

MASKȣKE, OR CREEK LANGUAGE.

TO WHICH ARE PREFIXED

LESSONS IN SPELLING, READING, AND DEFINING.

BY

H. F. BUCKNER,

A MISSIONARY, UNDER THE PATRONAGE OF THE DOMESTIC AND INDIAN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION;

ASSISTED BY HIS INTERPRETER,

G. HERROD,

SUPERINTENDENT OF PUBLIC INSTRUCTION, ETC.,
MICCO CREEK NATION.

MARION, ALA.:

PUBLISHED BY

THE DOMESTIC AND INDIAN MISSION BOARD

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T. HOLMAN, PRINTER AND STEREOTYPER,
CORNER OF CENTRE AND WHITE STS., N. Y.

INTRODUCTION.

THERE are several considerations, apart from the necessity of correct translations, of sufficient importance, in my esteem, to justify a careful analysis of the Creek language. Every true philanthropist loves man because he *is man;* and though a people may have been "scattered and peeled," "meted out and trodden down," he will not love them the less on account of their misfortunes; and when he finds such, far from the society and blessings of their more fortunate brethren, with brotherly salutations he will inquire, "*whence came you, and whither are you bound?*"

May not an acquaintance with the language of some Indian tribe, and an investigation of the comparative philology of it with others, and of all those with some of the old world, lead to a satisfactory solution of the historic problem, "who first peopled this vast continent?"

Whence came they? and to *whom* are they related? The Indians are fading like the Autumn leaves. All over our western plains they are being encircled by the shadow of death. They are our brethren. I admit that our first great care should be to give them the consolations of Christianity, and grant them a Christian burial when they die; but should we not also take their ambrotypes and place them in our picture-gallery, that their recollection may never fade from our memories? I know of no more correct picture of the Creeks than their language; and, though the following may not be true to the original in every

particular, yet it is better than no picture at all, and is as good as my *instrument* and *chemicals* could take in the time allowed me. Look at it while the original still lives, and you will see the resemblance.

1. *The Creeks are not idolators.*—So far as we can learn, an idol of wood or stone has never disgraced the temples of their religious worship; but they have ever believed in One Great Spirit, the Maker of all things: hence, in their language we can discover no traces of idolatry, but we find the name *Hesakitvmise* for God, whom they regard as the Author of life.

2. *They are not profane;* and hence we find no oaths nor words for bitter curses in their language, for they never speak the name Hesakitvmise except with that reverence which is due from the creature to the Creator. Neither are they ever known to quarrel and fight with their fists, like low-bred people, for they are far above such mean pursuits; hence, where such words as are used in quarreling occur in our language, we find blanks in theirs. "*I am a man!*" ("hɷnvnwv tɷyiis cha!") is all a Creek man says when he finds it necessary to vindicate his bravery: and when he says this, and follows it with the war-whoop, woe betide the one who dares to be his adversary; for he will then spill his blood sooner than acknowledge that he is not "a man."

3. *The Creeks are brave;* and that they have been emphatically a warlike people, their history bears ample testimony. Accordingly we find that their language is majestic and warlike in its tone, with barely enough of vowel sounds to dissolve its consonants with ease. There are no traces of effeminacy or affectation discoverable, but whoever understands a Creek in his own language, will conclude that he is saying all he means, and meaning all he says. A thousand sentinels keep the door of their mouths to make them speak the truth without ambiguity. Indeed, the

very construction of their language is such as to forbid ambiguity. An ambiguous sentence can not be translated into their language; it must first be stripped of all words of doubtful import. For example: in the sentence, "*Lovest thou me more than these?*" the question with us is, "*these*" what?—more than these disciples love me? more than you love these disciples? or more than you love these fish? It is often difficult with us to determine what is the antecedent of a pronoun; but the Creeks would never use the pronoun unless the antecedent were visible, and then it would be so *demonstrative* that they could point toward it; in all other cases they would repeat the noun, and omit the relative. The very lack of any article, either definite or indefinite, forces them to employ words of more definite import than *a, an,* or *the;* for even our definite article is often a very *indefinite* part of speech.

In keeping with the martial spirit and habits of the Creek people, we find the name of almost every man in the nation capable of bearing arms the very same as the name of some brave or cunning animal: as, *Wolf-fierce, Panther-brave, Tiger-no-heart, Bear-crazy,* etc., etc.; while the entire nation is at the same time divided into *clans,* with the names of ferocious beasts and birds to distinguish them.

4. *The Creeks are remarkably attached to every thing that is* (or *has been*) *peculiar to them;* and slow to admit changes or innovations upon their established usages or customs.

Never, until a very few years ago, could civilization, or even Christianity, make any perceivable changes in their laws, customs, or language. Their character and habits seem to have been crystallized, and their language stereotyped. I doubt not, but that their customs half a century ago were their customs many centuries before the discovery of this continent by Columbus. I say this from my knowledge of their character, and from their

reluctance in omitting any thing that their fathers used to love, or to do.

This trait in their character is also exemplified in their language. Though they are a confederacy of several different tribes; though there are still as many as six different languages spoken by these confederate tribes in their territorial midst; though they are, and long have been, surrounded by neighboring tribes of other tongues; and though French, Spaniards, Americans, and persons of other nations, have long been accustomed to trade with them; yet, *but five or six foreign words have ever been adopted by them*, and the pure Maskoke language remains, to a great degree, unchanged. I consider this a very remarkable fact, and one which may greatly facilitate our acquaintance with the analogy between their language, and some language of the old world; seeing they have kept it pure so long and under such unfavorable circumstances. They are now, however, on the eve of a mighty and rapid change. They can hold out no longer. Many and powerful agencies have been employed to change their character and habits. War has done its work. Their national spirit has been subdued, if not broken. Vice, death, avarice, and the influence of a more powerful race, have all combined to make inroads upon their long-established usages. More than all, Christianity has at length caused greater changes for good than the most sanguine could have anticipated a few years ago. Their old customs are giving way. Husbandry and agriculture have supplanted the chase and the war-dance; and prayers and hymns of praise to God have taken the place of revelings and war-whoops.

Their language will soon undergo great and rapid changes, if it is not entirely superseded by the English. Now is the only favorable time to save their language from utter oblivion, and this is the only *way*. We owe it to them, to ourselves, to the scientific

world, to catch the shadow of their language before it is clean gone forever. We are not able now to imagine the important results that may be realized.

5. The Creeks, in common with all nations not under Christian influence, have been accustomed *to oppress their females;* and I think I discover unmistakable evidences of this, even in their language. I allude to the old custom of having one dialect for the men, and another for the women; traces of which will be found in my remarks on the 2d declension of Creek nouns. If this had been peculiar to the Creeks alone, I would have concluded that they, like the founders of Rome, had obtained their wives from another nation; but I have learned that it is not peculiar to the Creeks, but is common with many other tribes; such as the Natchez, Osages, Quappas, Dekotas, etc.; and hence I infer that the common fact must be traced to a common cause—the oppression of the females. Among wild Indians, the women have to perform most of the drudgery, and are not regarded as on a social equality with the men. According to their old customs the women were not allowed to appear in public, but had to live very secluded; and once a moon they were forced to pitch their tents at a distance from the men, and were not allowed to come near them for a week. A warrior or a hunter, in order to be successful, had to keep away from the company of the women a given time. A doctor could not be successful in practice, neither could a patient hope to recover, unless each alike kept aloof from the company of women.

A woman was not allowed to bathe above a man, nor to pass him in traveling in such a way as that the wind might blow from her to him. If a husband died, his surviving relatives placed the wife in "her widowhood," by plunging her in the water, and requiring her to live secluded a certain number of years. If she had not been a good wife, in their opinion, they required her to

live secluded from the society of men for four years. She must not talk to any body but women and children, unless by the special grace of her husband's relatives. She was not allowed to shake hands with a man, appear in any public assembly, or dress in any way that would appear becoming; and she had to wear her hair disheveled, and was not allowed even to comb it, but had to send for her husband's relatives to perform that kind office in case of absolute necessity. All their laws concerning crime between the sexes discriminated in favor of the men. These restrictions, and others too numerous to mention, led, in my opinion, to the formation of a dialect peculiar to the women; so that it was regarded indelicate and unwomanly for a female to speak to men in the language of men. Christianity, however, has in a great measure elevated the Creek women to their proper sphere, so that there are now only faint traces left of any of these customs which I have mentioned; and there are now, also, but few traces of their peculiar dialect, and it is no longer considered a reproach for a woman to speak the same kind of language that is used by the men. There are a few words, however, that are still peculiar to the women; some of which I have pointed out in the following pages.

One thing which entitles the Creek language to our respect and consideration, is the fact that they were once the most numerous, and are yet among the most respectable, of all our southern tribes. Physically, morally, and intellectually, they are not behind any Indians on this continent; and it is an undisputed fact, that they have been more successful in resisting our military forces than any other nation of the same population. The Seminoles,* who are

* The word Seminole in Creek signifies *wild*, and was given to the Florida Creeks because they left the main tribe. *Maskoke* is their own name for themselves.

really the same people, and speak the same language, are entitled to as much respect for their bravery and for their patriotism as any nation renowned in history or in song; and magnanimity and philanthropy, as well as the interests of history and science, require that we should endeavor to analyze their language, and translate as much of God's Word as we can, so that they may be able to read, in their own language, the wonderful works of God.

MANNER OF COMPILING THIS WORK.

It was far from my intention, at first, to make a Grammar of the Creek language. Impelled from a conviction of duty, I began a translation of a portion of the Gospel; but I soon found that, as there was no Grammar, no Definer, no sort of standard except the *usus loquendi*, it was absolutely essential to the accuracy and uniformity of my translations, that I should learn its laws, and study closely its idiom. Accordingly, I applied myself to the task, and to aid my memory I made notes; and, as I progressed in my translations, I continued to write down such observations as were suggested to my mind by the peculiarities of the language. These I showed to such intelligent half-breeds as were educated, and they were so well pleased with my manuscript, that they urged me to have it published. This will account for that want of proper method which may be detected in parts of the work. Had I set out with the view of preparing a manuscript Grammar for publication, I would have had an arrangement somewhat different. This will be seen particularly in the conjugation of the verbs. In my manuscript I had them in the form of a Compendium, with the 1st and 2d singulars, and the 1st and 2d plurals, and the dual (where there was one) all in parallel columns, so that I could see all the inflections of the same verb at one view, like looking on a pendent map. I did not have time to

transcribe the whole, and hence the present form of the verbs. I do not think, however, that this will in any way impede the progress of any one who may wish to study the conjugation of the Creek verbs. That portion of this work which relates to orthography and definitions was composed at intervals far apart, and during moments that I could not well be employed in missionary labors. Some was written on scraps of paper and the fly-leaves of books while riding or walking to and from my appointments. It was impossible for me, at such times, to be very precise as to method. I think, however, that so far as I have gone, I have been *accurate*, and that my observations on the various parts of speech are *reliable*. Whatever critics may say (and I court friendly criticisms), I have this to console me—*more competent critics can not be found than those honest and intelligent Indians, whose names may be found to a certificate at the first of this volume, highly approving and recommending it.*

I have already been amused at the suggestions of some who know no more of Creek than a mule knows of Algebra! The Creeks were always too brave and independent to work in the traces of other men, and their language is like those who speak it. If the Creek verb is varied sometimes to suit the objective as well as the nominative case, it is useless to try to make it conform to the variations of the English verb; and if the Creek has nine vowel sounds, while the Dakota has not; and if the former has some consonant sounds that are wanting in the latter, it would be folly to think of spelling all the Creek words with the Dakota alphabet.

In conclusion: if the perusal of this work should afford as much pleasure to the reader, as the study of the Creek language has to the author, he will thank me for my pains; and that is all the reward I covet, aside from the hope and satisfaction of doing good.

I commenced this work upon the same principle that I would sink a shaft into an artificial mound of antiquity—not for the love of labor *per se*, nor for the prospect of finding concealed treasures —but because I am fond of antiquarian curiosities, and because I hoped thereby to add my mite to the promotion of human happiness, as well as to the advancement of science. I have gone as far into the mound as I could in the time allowed me, and have marked and exhibited whatever I have found that was either useful or curious. I offer to the religious and scientific world the result of my researches. Gentlemen, you can place these *specimens* in your several cabinets. I have given them plain English names, and have classified them to suit myself. If you wish them to be classified differently, or if you wish to give them *technical* names that none can understand but yourselves, be assured that you will not by that offend

Your obedient servant,

H. F. BUCKNER.

New York, June 25, 1860.

MASKȣKE ALPHABET.

1.	A	a	aha, yaha, alakiis, ayȣ.
2.	E	e	eme, cheme, efv.
3.	H	ii	iiyetv, iiyiis, mȣmiis.
4.	I	i	irȣ, irki, ichki.
5.	Ȣ	ȣ	ȣfv, ȣpv, ȣwalv, ȣsaĥwv.
6.	Θ	ɵ	hɵkte. nɵkke, tɵttȣlȣse.
7.	O	o	okhvssi, sokchowkv, rokkȣ.
8.	U	u	chula, sumkepis, suletawv.
9.	V	v	vni, vnhissi, vmȣpȣnvkv.
10.	Ch	ch	cheme, Chehȣfv, Chesvs.
11.	F	f	fȣ, fȣ-lani, finnv.
12.	H	h	hvssi, hvrpi, hȣfȣne.
13.	R	r	re, rekachkv, rvrȣ, rvfȣ.
14.	K	k	ke, ke-hvssi, kapv, kafi.
15.	L	l	letkiis, lɵmhe, lvste.
16.	M	m	mekȣsvpkv, mȣmȣf, Mȣsis.
17.	N	n	nerkv, nitta, nvpv, nɵtti.
18.	P	p	pȣme, pirrȣ, pɵrki.
19.	S	s	svmpv, svtv-rȣkkȣ.
20.	T	t	tȣmes, tȣpv.
21.	W	w	wȣtkȣ-isti.
22.	Y	y	yaha.

DIPHTHONGS.

23.	Ae	ae	Aeha!
24.	Ȣe	ȣe	ȣéwv, ȣekiiwv.
25.	Ie	iie	iielah!
26.	Ow	ow	ahowki.
27.	Ɵe	ɵe	hȣpɵewv, hȣpɵetaki.

THE

WHITE MAN'S CREEK ALPHABET.

CAP.	SMALL.	SOUND.	
A	a	äh	always has the open sound, as in pä, mä, fäther.
E	e	ēē	always has the long sound, as in me, she, he.
II	ii	ī	always has the long sound, as in pine, mine, fine.
I	i	ĭ	always has the short sound, as in it, bit, hit.
Ω	ω	ō	always has the long sound, as in no, go, so.
Θ	ɵ	ŏŏh	always has the sound of *oo* in took, hook, or *oo* in foot.
O	o	ŏh	always has the short sound of *o* in not, spot, shot.
U	u	yū	always has the sound of *u* in rule, or *oo* in fool, tool.
V	v	ŭ	always has the short sound of *u* in smut, shut, hut.
Ch	ch	chēē	always has the sound of *ch* in cheese, chimney.
F	f	fēē	always has the sound of *f* in English, as female.
H	h	hēē	always has the sound of *h* in English, as he, hero.

R	r	hlēē	has the sound of *l* aspirated, as in *hlaf*, Sax. a loaf.
K	k	kēē	as in English, like *k* in keep. It is univocal.
L	l	lēē	as in English, like *l* in leap. It is univocal.
M	m	mēē	as in English, like *m* in me. It is univocal.
N	n	nēē	as in English, when written ñ it is like ng in among.
P	p	pēē	as in English, like *p* in Peter.
S	s	sēē	as in English (hissing dental), as *s* in see and sea.
T	t	tēē	as in English, like *t* in tea-pot.
W	w	wēē	as in English, like *w* in weevil, weep.
Y	y	yēē	as in English, like *y* in ye, yeoman.

NOTE.—By observing this alphabet closely you may learn to read Creek in a few hours, though you may not understand what you read, yet an Indian can. For particulars please refer to the Creek Grammar.

MVSKŒKE SIMAHAYVTE.

I.

fa	fe	fii	fi	fœ	fɵ	fo	fu	fv
ha	he	hii	hi	hœ	hɵ	ho	hu	hv
ra	re	rii	ri	rœ	rɵ	ro	ru	rv
ka	ke	kii	ki	kœ	kɵ	ko	ku	kv
la	le	lii	li	lœ	lɵ	lo	lu	lv
ma	me	mii	mi	mœ	mɵ	mo	mu	mv
na	ne	nii	ni	nœ	nɵ	no	nu	nv
pa	pe	pii	pi	pœ	pɵ	po	pu	pv
sa	se	sii	si	sœ	sɵ	so	su	sv
ta	te	tii	ti	tœ	tɵ	to	tu	tv
wa	we	wii	wi	wœ	wɵ	wo	wu	wv

fah	feh	fiih	fih	fœh	fɵh	foh	fuh	fvh
hah	heh	hiih	hih	hœh	hɵh	hoh	huh	hvh
rah	reh	riih	rih	rœh	rɵh	&c.		
kah	keh	kiih	kih	kœh	&c.			
lah	leh	liih	&c.					

mah	meh	miih	&c.
nah	neh	niih	&c.
pah	peh	piih	&c.
sah	seh	siih	&c.
tah	teh	tiih	&c.
wah	weh	wiih	&c.

II.

rak	rek	riik	rœk	rɵk	rok	rvk	
fan	fen	fiin	fin	fœn	fɵn	fon	fvn
lam	lem	liim	lim	lœm	lɵm	lom	lvm
was	wes	wiis	wis	wœs	wɵs	wos	wvs
chas	ches	chiis	chis	chœs	chɵs	chos	chvs

chach	chech	chiich	chich	chœch	chɵch	choch	chvch
chats	chets	chiits	chits	chœts	chɵts	chots	chvts

A a has the open or Italian sound of *a*, as in father.

Ache, corn.
Aha, sweet potatoe.
Ahakwa, wild goose, or brant.
Ahahwa, a walnut.
Ahakv, law.
Achɷfv, in me
Atekat, all round, in the bounds.
Achulvke, old people.
Afastv, one who attends to.
Arahkvn, on account of.
Apake, with.
Ayepvtes, he went.
Apɷkat, where they live.
Arin, is about.
Aliikvtes, got up.
Achake, valuable.
Atarkv, weight.
Akasvmkv, belief.
Alakis, he is come.
Araheche, meaning, or referring to.
Apvlwɷset, a part.
Achatɷtaten, he that sent me.
Achaĺnit, pour into.
Apiswv, meat.
Achɷpv, a nail.
Anakvn, near by.
Atetot, coming.
Aɷssen, out of.
Apakɷsin, immediately.
Achinv, cedar.
Achvnrapis, is opposing me.
Ayayati, where I am going.
Acheĺwɷsekɷn, very soon.
Apvlwvt, apart.
Achɷĺfvnket, is greater.
Aeha! alas!
Atvphv, dogwood.
Arvnwv, small hawk.

E e has the long sound of *e*, as in he, or ee in glee.

Efv, a dog.
Eñki, his hand.
Eme, him or it.
Ehɷti, his home.
Efeki, his heart.
Eñki elew, his hands and feet.
Ekvnv, the earth.
Emete, its fruit.
Echɷfv, in you.
Elvtche, its limb or branch
Etiin, some other place.
Emɷñkin, continuing.
Etapɷmɷsin, the same.
Ehiiwv, his wife.
Etawvt, himself.
Elepvtes, he died.
Ehɷtitakin, their home.
Ekv, his head.
Emɷhyupv, after.

Etinrawvn, between.
Eemehichkoechvtes, showed himself.
Emétawv, himself.
Emahakv, his law.
Emeωfvn, in him.

II ii has the long sound of *i*, as in slice, spice, mice.

Hepa, a locust.
Hyetv,* to go.
Hyiis, I am going.
Hyepiis, I am going.
Mωmiis, but.
Istώmiis, any.
Liikvs, sit down.
Wiikvs, quit.
Yvhiikvs, sing.
Istωfiis, at any time.
Ωniiyvs, tell it.
Yiichvtes, they came.
Hiiyayvke, light.
Chekiichiis, I say to you (sing).
Chekiichakiis, I say to you (plural).
Heĺichiis, I saw.
Vpiikin, inside.
Ehiiwv, his wife.
Liikares, I will be there.
Alakiis, I have come.
Hiiyωme, in this way.
Mii'tvlωfv miin, there in that country.
Miin apωkes, they are there.
Liikii emωñkvres, I shall be there always.

I i has the shortest sound of *i*, as in bit, hit, pit, little.

Irω, a squirrel.
Ichω, a deer.
Ichhaswv, a beaver.
Isti papv, a lion (people eater).
Ichki, his or her mother.
Irki, his or her father.
Ippochi, his son.
Istochi, baby or child.
Isti hvtki, white person.
Isti lvsti, black person.
Isti chati, red person.
It chv, a gun.
Istii mvt, who.
Imistvlki, his people.
Inhichkv, his appearance.
Illin, his foot.
Issit, he took.
Inhisse, his friend.
Inhesakitv, his life.
Ittitayes, it is sufficient.

---

* I have made a diligent inquiry, and *iiepa* is the only Creek *noun* that begins with i long, unless *iiyetv* is a noun.

Itω, wood.
Immittvlωfv, his town or country.
Ittikiichakvtes, they said to each other.
Iskirkv, to know by.

Ω ω has the long sound of *o*, as in go ; or ow in show.

Ωsvnv, an otter.
Ωekatchv, leopard.
Ωkchωtkω, a musk-rat.
Ωpv, an owl.
Ωfvn, in.
Ωnvpv, on top.
Ωĺĺiiketv, a seat.
Ωsvnnv, a beaver.
Ωsahwa, a crow.
Ωĺĺfiskitv, to sprinkle on.
Ωĺĺkvlkv, to pour on.
Ωmvlkv, all.
Ωmvs, have or possess it (imperative).
Ωmikv, because.
Ωĺĺhayit, to go to.
Ωsiiyit, went out.
Ωĺĺmichkvs, do not that.
Ωmvtes, he did that.
Ωches, we have.
Ωchiit, from ωchiis, I have.
Ωmvres, he will have.
Ωmati, if.
Ωmin, have.
Ωkyvnwv, blue cat-fish.

Θ ɵ has the sound of *oo* in book, took, look ; and sometimes a little obtuse, as oo in foot, tɵt-tωlωse, chicken, ɵte, an island.

Θche, a hickory-nut.
Θchivppi, hickory-tree.
Θchi chvkω, a pecan.
Θktaha, sand.
Θktahvtchi, sand creek.
Θkkitv, time.
Θske, rain.
Θske intachv, a rainbow.
Hɵkte, a woman.
Fɵchω, a duck.
Sɵkhv, a hog.
Fɵswv, a bird.
Tɵt-tωlωse, a chicken.
Hɵkpi, the breast.
Hɵchke, pounded.
Chɵffi, a rabbit
Nɵksωkchv, a pellican.
Sɵkhvhatkv, opossum.
Fɵschatv, a redbird.
Fɵsahayv, a mocking-bird.
Svkchω, a craw-fish.
Hɵerekω, an oyster (can't stand).
Fɵlahpv, a mussel.
Chɵffi tɵrwv, the red-haw (rabbit eyes).

O o has the short sound of *o*, as in sock, cock, clock, etc.

Okchillvlaskv, birch
Okhatkv, sycamore.
Oĺwanv, willow.
Okfvski, a Creek town.
Oktaskvtes, he jumped in.
Oksumkitv, to dive.
Okchawatskatit,
Okchowwe, to take out.
Okwiikakvtes, they cast him or it in.
Okwiikatskati, if you cast it in.
Okhvtvpechvtes, they went down.
Okhvssi, a pond.
Okpiikakω, if I put not in.
Okhot hωketates, the (doors) were shut.
Okchowĺikω, shitepoke.
Wokkωrokkω, summer-crane.
Rokket, large.
Rokkωpiihkv, mule.
Sokchowkv, water-dipper.

U u, as oo in spool; ou in Louisville; or ew in clew.*

Chula, a fox.
Chuli, a pine-tree.
Watula, a crane.
Suli, a buzzard.
Fochωsuli, Muscovy-duck (buzzarad duck).
Sulitawv, a soldier.
Sumkepis, it is lost.
Oksumkitv, baptism.
Chusvlki, the Jews.
Sulke or Solke, many.
Svnvchumv, or svnvchomv.
Achule, old (applied to man or animals).

V v, has the shortest sound of *u*, as in mutter, shutter, etc.

Vpvtvnv, bull-frog.
Vkvtωlaswn, a small frog.
Vni, I.
Vnhissi, my friend.

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* This vowel never begins a word, but is found in several, as the following examples will show. It differs in sound from ɵ, because it is longer; though it is frequently difficult to detect the difference by the ear; and there are a few words differently pronounced by different Creeks, in which ɵ would be required by some, and u by others.

Vmɷpɷnvkv, my words.
Vnvchumv, again.
Vnɷkechɷsvres, he will love him.
Vmafvchkitv, my joy.
Vpeyvkéris, let us go.
Vniwɷ, me also.
Vtelɷyit, to gather.
Vmistvlki, my disciples.
Vnfvtchitv, my righteousness.
Vtchesɷke, clothing.
Vnrapv, an enemy.
Vnrapvlki, enemies.
Yvnvsv, a buffalɷ.
Yvpifiikv, a sheep.

EXAMPLES OF CONSONANT SOUNDS.

Ch.

Chissi, a rat.
Choffi, a rabbit.
Chepane, a boy.
Chɷrokkɷ, a horse.
Chumpe, sweet.
Chvttɷ, a rock.
Chesvs, Jesus.
Chusvlke, the Jews.

F.

Fitɷkkv, a yellow-hammer.
Foshvtkv, a small white crane.
Fochɷsuli, Muscovy-duck.
Fɷtenetkv, bumble-bee.
Fɷhoerv, sweat bee.
Foswv, a bird.
Fos lane, yellow-bird.

H.

Halichokwv, fish-hawk.
Hɷnvnwv, a male.
Hvsi, the sun.
Hvsi iskirkv, a time-piece.
Halɷ, a cup.
Hɷmpitv, food.
Hvthiiyvtki, in the morning.
Hvtétɷsin nő! not so fast!
Hɷkte, a female.
Hɷktvke, females.
Hvlpvtv, an alligator.
Hachɷ hakis, he is crazy.
Hvmkit, one.
Hɷkɷlit, two.

R.

Re, lead, sting, or bullet.
Rekatchkv, broken arrow.
Relɷpɷtskɷsat, small shot.
Rvni, hill, or mountain.
Rvfɷ, winter.

CONSONANT SOUNDS—*Continued.*

K.

Katchv, a tiger.
Kωwiiki, a partridge.
Kωwiike rokkω, grouse.
Kωwokkochi, a wild-cat.
Kωlilípa, a lightning-bug.
Kapv, a gown.
Kvsvsv, a katydid.
Kakki, a raven.

L.

Lvmhi, an eagle.
Lochv, a turtle.
Likwe, rotten.
Lvste, black.
Lvtchpe, wet.
Littvkvnechv, a blister-bug.

M.

Miske, summer.
Mochv, now.
Millitv, an appointment.

N.

Naωrkv, a roach (bug).
Naωrkvlki, sinners.
Nωkosi, a bear.
Nitta, day.
Nitta 'chakochi, Sunday.
Nitta 'chakωrokkω, Christmas.
Nitta chakochi-echossi, Saturday.
Natara, a dirt-dobber.
Nire, night.
Nvpvt, no one.

P.

Pωsi, a cat.
Pinwv, a turkey.
Pinhωlωchv, a pea-fowl.
Pirrω, a boat.

S.

Sokhv, a hog.
Sokhochi, a pig.
Sokchv, a bag.
Sωpaktv, a toad.

T.

Tvssi, a jay-bird.
Tvllωkki, a rain crow.
Tvkωchá, ants.
Tvphe, wide.
Tvlωfv, town.
Tvlwv vlke, all the towns.
Tafvmpi, an onion.
Tot-tωlωsi, a chicken.

W.

Wωtkω, a coon.
Wωtkω-isti, a monkey.
Wesω, sassafras.

Y.

Yɷmɵtchke, dark.
Yɵpɷ, nose.
Yɵpɷ lɷwaki, an elephant.
Yɷksv, the end.

SPELLING AND DEFINING.

MVSKɷKE.	ENGLISH.	MVSKɷKE.	ENGLISH.
rvrɷ	a fish	hvlwe	high
rvfɷ	winter	hvkkv	a spoon
rokke	big	hɵkte	a female
lichi	a boil	hɵkpi	the breast
lvmhi	an eagle	hɵchke	pounded
lane	yellow	hvrpi	hide, skin, bark
lvste	black	hiiyɷ́	fruitful
lɵmhe	lying down	hɵtke	feathered
lvtke	falling of leaves	hɵrke	boiled
lvtchpe	wet	hɵnnv	a dress
lɷkche	ripe	hɵnne	heavy
hɵere	standing	hɵnte	sprouting
hɵnwe	tracking	hiiye	hot
lvfke	a gash	hichi	tobacco
liike	sitting down	fippe	a gourd
litketv	to run	finnv	a foot log
limke	picked bare	fɵchɷ́	a duck
leppe	glimmer	fikchi	entrails
lvpv	a snail	nihe	the fat
lɵpi	the liver	niha	the oil
lvksv	a hoof	nitta	day
lvkchv	an acorn	nɵti	a tooth
hɵrri	war	nikre	a burn
hɵti	home	chissi	a rat
hvtti	yet	kvchke	broken
heyv	this	sechɷ́	dew
hvtchkɷ	the ear	svtv	a persiman
hvtki	white	sɵsse	out of
hvmkin	one	mɷmes	it might be so.

MVSKωKE.	ENGLISH.	MVSKωKE.	ENGLISH.
mωmis	it is so	chalω	a trout
mahe	tall	nirre	night
chvpke	long or tall	ωpv	an owl
mechv	now	kωtvkse	bent
mωrke	boiled	tvphe	wide
mωrkis	is boiling	hvlwe	high
pvrkω	grapes	kapa	a gown
pωrwv	seed to plant	tωrwv	the eyes
nerkv	any seed	yaha	a wolf
pinwv	a turkey	chula	a fox
pωtchki	our mother	irrω	a squirrel
pωrki	our father	wωtkω	a coon
pirrω	a boat	kωnω	a skunk
tvkώ	ground mole	kωkkv	big white swan
tafv	feathers	kakki	a raven
tara	a weaver	rωnω	horse-fly
sωfke	deep	chanv	house-fly
chaĺike	shallow	fω	honey-bee
eskω	ground hog	fω lani	yellow-jacket
chittω	a snake	fωchati	wasp
wesω	sassafras	kvfkω	a flea
werre	hanging loose	iiepa	locusts
kvchω	a brier	suwe suwe	jar-fly
kωnhe	crooked	natara	dirt-dobber
miske	summer	tvkωchá	ants
kvlfω	mud cat	tvpvsvnv	musketo hawk

AHΘNKVTKV.*

I	1	Hvmkin	one
II	2	HəkkΘlin	two
III	3	Tətchenin	three
IV	4	Θstin	four
V	5	Chahkepin	five
VI	6	Epakin	six
VII	7	Kəllvpakin	seven
VIII	8	Chenvppakin	eight
IX	9	Θstvpakin	nine
X	10	Palin	ten
XI	11	Palin hvmkəntvlakin	eleven
XII	12	Palin həkkəllωĺkakin	twelve
XIII	13	Palin tətchenωhkakin	thirteen
XIV	14	Palin ωstωĺkakin	fourteen
XV	15	Palin chaĺkepωkakin	fifteen
XVI	16	Palin epωĺkakin	sixteen
XVII	17	Palin kəllvpωĺkakin	seventeen
XVIII	18	Palin chenvppωĺkakin	eighteen
XIX	19	Palin ωstvpωĺkakin	nineteen
XX	20	Pali həkkωlin	twenty
XXX	30	Pali tətchenin	thirty
XL	40	Pali Θstin	forty
L	50	Pali chaĺkepin	fifty
LX	60	Pali epakin	sixty
LXX	70	Pali kəllvpakin	seventy
LXXX	80	Pali chenvppakin	eighty
XC	90	Pali ωstvpakin	ninety
C	100	Chəkpi hvmkin	one hundred
CC	200	Chəkpi həkkωlin	two hundred
CCC	300	Chəkpi tətchenin	three hundred

* I have carefully spelled all these numbers in Creek; and will, in all future translations, conform to the orthography of this page. From the extreme difficulty of catching true sounds by the ear, I have, in some instances, varied somewhat from the above.

CCCC	400	Chokpi ωstin	four hundred
D	500	Chokpi chaĥkepin	five hundred
DC	600	Chokpi epakin	six hundred
DCC	700	Chokpi kollvpakin	seven hundred
DCCC	800	Chokpi chenvpakin	eight hundred
DCCCC	900	Chokpi ωstvpakin	nine hundred
M	1,000	Chokpi rokkωhvmkin	one thousand
$\overline{V}$	5,000	Chokpi rokkω chahkepin	five thousand
$\overline{X}$	10,000	Chokpi rokkω palin	ten thousand
$\overline{C}$	100,000	Chokpi rokkω chokpihvmkin	one hundred thousand

ORDINALS.

Creek Adjectives of the Ordinal kind are formed from their numerals in the same way that the Superlative degree is formed from the Comparative, by prefixing *ris*, or *risa;* except their word for *first*, which is altogether different from the numeral.

EXAMPLES.

Hvtichiskv	first
risa hωkωle	second
risa totchene	third
risa ωste	fourth
risa cholĥkepe	fifth
ris epake	sixth
ris kolopake	seventh
ris chenvpake	eighth
ris ωstvpake	ninth
ris pale	tenth

After the *tenth*, the sign *ris* is removed, and prefixed to the numerals one, two, etc.

As	pale rishvmkontulakat	eleventh
	pale rishokkolωhkakat	twelfth, etc.

In counting, after the Creeks get to ten, they name whatever numeral, as one, two, three, etc., that they wish added, and ωlĭ kakin which means sitting on ; as palin, ten ; palin-hɔkkɔllωhkakin, twelve ; or *ten, with two sitting on it.* The ωlĭ means upon, and kakin is the dual number of the verb to sit. When they come to *twenty* in counting, they call it two tens, and *thirty*, three tens, etc., to which they add the proper numerals for intermediate numbers.

NAMES OF THE DIFFERENT MONTHS.

Heyvt hvssi hωchifhωkvt ωmis, mωmit nitta ahɔnkvtkv hiiyωmen kirket ωmis.

Ahɔnkvtkv satkvn nitta insɔlke iskirkvt ωmis.

Inhɔmv hvssi Rvffωrokkɔt hωchifkvtis ; mωmit ωlĭrɔlɔpe mωchvsse ωlĭhayat hvssit ωmis.

Rvfɔchi nitta-chakω-rokkω inhvssit ωmis ; mωmit ma hvssi nitta pali-hωkωle-chohkipωlĭ-kakωfvn Pω-hesayechv-Chesus—yvmv ekvnv ωlĭhichkvtet ωmiis-tvntis ; mωñkv nitta arakɔechvkvre ittetayet ωmis.

CREEK NAME.			LITERAL.	FREE.
1. Rvfω-rokkω	nitta	31	*Big winter,*	Jan.
2. Hωtvlle-hvssi	"	28	*Wind month,*	Feb.
3. Tasáchɔchi	"	31	*Little spring,*	M'ch
4. Tasáchi-rokkω	"	30	*Big spring,*	Ap'l
5. Ke-hvssi	"	31	*Mulberry month,*	May
6. Kvchω-hvssi	"	30	*Blackberry month,*	June
7. Hvyɔchi	"	31	*Little harvest,*	July
8. Hvyɔ-rokkω	"	31	*Big harvest,*	Aug.
9. Ɵtωwωskɔchi	"	30	*Little chestnut gathering,*	Sept.
10. Ɵtωwωskɔ-rokkω	"	31	*Big gathering of chestnuts,*	Oct.
11. Ehωle or Ehɔle	"	30	*Frost month,*	Nov.
12. Rvfɔchi	"	31	*Little winter,*	Dec.

Rvfɔchi, Rvffɔ-rokkɔ mɔmit Hɔtvlle hvssi istɔtchenat Rvffɔ hvssit ɔmakis.

Tasáchɔchi, Tasáche rokkɔ mɔmit Kehvssi istɔtchenat, Tasáche hvssit ɔmakis.

Kvchɔ-hvssi, Hvyɔchi, mɔmit Hvyɔ-rokkɔ istɔtchenat Miske hvssit ɔmakis.

Θtɔwɔskɔchi, Θtɔwɔskv rokkɔ, mɔmit Ehɔle istɔtchenat Rvfɔ hake hvssit ɔmakis.

ΘKKITV ISKIRKV.

Ɔrɔlɔpe hvmkat nitta chɔkpi tɔtchenin pale epakin chohkepɔhkaket ɔmis. Ɔrɔlɔpe hvmkat nitta 'chakɔchi ɔre palechohkepin hɔkkɔllɔh kaket ɔmis. Ɔrɔlɔpe hvmkat hvssi palin hɔkkɔllɔh kaket ɔmis.

Inhɔmv hvssi nitta palitɔtchenin hvmkɔn tvlaket ɔmis. (Nitta 31.)

Hvssi risvhɔkkɔlat nitta pale-hokkɔlin chenvphɔkakin ɔchet ɔmis; mɔmiis, ɔrɔlɔpe risɔstɔfvn nitta hvmkit ɔlíhatvlaket ɔmis: mɔñkv ɔrɔlɔpe risɔstɔf nitta pali hɔkkɔlin ɔstvpɔhkake ɔriichvntɔt mɔmet ɔmis. (28.)

Hvssi risvtɔtchenat nitta palitɔtchenin hvmkɔntvlaket ɔmis. (31.)

Hvssi risɔsta nitta palitɔtchenin ɔchet ɔmis. (30.)

Hvssi rischohkepat nitta palitɔtchenin hvmkɔntvlakin ɔchet ɔmis. (31.)

Hvssi risepakat nitta palitɔtchenin ɔchet ɔmis. (30.)

Hvssi riskɔlvpakat nitta palitɔtchenin hvmkɔn tvlake ɔchet ɔmis. (31.)

Hvssi ischenvpakat nitta palitɔtchenin hvmkɔntvlake ɔchet ɔmis. (31.)

Hvssi risɔstvpakat nitta palitɔtchenin ɔche tomis. (30.)

Hvssi rispalat nitta palitətchenin hvmkəntvlaket ωmis. (31.)

Hvssi pale rishvmkəntvlakat nitta palitətchenin ωchet ωmis. (30.)

Hvssi pale rishəkkəlω̃kakat nitta pali tətchenin hvmkəntvlakin ωchet ωmis. (31.)

DERIVATION.

MVSKΩKE.	LITERAL.	FREE.
chvtω.	*a stone,*	
kωnawv,	*beads,*	
chvtωkωnawv,	*stone beads,*	money.
chvtωknaplani,	*stone beads, yellow,*	gold.
chvtωkωnaphvtki,	*stone beads, white,*	silver.
chvtωkωnap həti,	*stone beads' home,*	treasury, iron safe, etc.
chutωkωnap-in sωkchv,	*stone beads its bag,*	money bag, purse, etc.
chvtωkωnawv-hvmkin,	*stone beads one,*	one dollar.
ekvnv,	*ground.* (prim.)	
ekvnyωksvlki,	*world end people,*	"all ye ends of the earth."
kωnsatkvtω̃chenin	*ground mark on three,*	75 cts.
kωnsatkv hωkω-kolin,	*ground mark on two,*	50 cts.
kωnsatkv hvmkin,	*ground mark on one,*	25 cts.
nvrkvpəchi,	*half little,*	10 or 12½ cts.
kolloksəchi,	*a small piece off,*	5 or 6¼ cts.
chvñki,	(a prim. word.)	my hand.
stiñki ehəti.	*hand its home,*	gloves.
stiñkv tekv,	(made) *for hands all,*	gloves.
stiñkv piikv,	*hands' pen,*	gloves.

MVSKǪKE.	LITERAL.	FREE.
stinki sahepakkv,	*hands to push with,*	thimble.
hǫtvlle,	*wind,*	wind.
hǫtvl kvlke,	*wind people,*	wind clan.
ahhǫtalit,	*blowing against,*	blowing against.
hǫtvllehvsse,	*wind moon,*	February.
hǫtalis,	*the wind blows,*	same as literal.
hǫtvlle rokkǫ, / hǫtvlle hǫyanv,	*wind big,*	hurricane.
tǫtkv,	*fire,*	fire.
Tǫtkvahase,	*Fire Old,*	name of an Ind'n.
tǫtkv mǫchase,	*fire new,*	new fire.
tǫtkv techv,	*fire-maker,*	same as literal.
tǫtkv rokkǫ,	*fire big,*	hell.
tǫtkv finke,	*fire blazing,*	blazing fire.
tǫtkv fvlkv,	*from* atǫkkitv, *work,*	*to* cotton and its cloth.
tǫtkv ehǫti,	*fire its home,*	chimney.
tǫtkv istokchelakv,	*fire to stir with,*	fire-stick or tongs.
tǫtkv stokkefkv,	*fire to dip with,*	shovel.

FORMATION OF DERIVATIVES FROM THEIR PRIMITIVES.

ekv,	his head.
fekitv:	pay.
ekvfekitv,	head-right, *per capita.*
chv,	my.
chǫkwv	mouth.
issi,	leaf, etc.
chvchǫkhissi,	my beard.
chechǫkhissi,	your beard.
echǫkhissi,	his beard.
chvlli,	my foot.

FORMATION OF DERIVATIVES—*Continued.*

ichhɵswv,	her son or daughter.
ichhɵswɵchi,	little son or daughter.
chvlli ichhɵswɵchi,	my little toe!
ichki,	his or her mother.
chvlli ichki,	my great toe!
yɵpɷ,	the nose.
lɷwaki,	limber.
yɵpɷlɷwaki,	an elephant.
yɵpɷatarka,	nose ring, or jewel.
isti,	a person.
wɷtkɷ,	a coon.
wɷtkɷisti,	a monkey.
papa,	eater.
istipapa,	a lion, or person eater.

DERIVATION.

MVSKɷKE.	LITERAL.	FREE.
ɷewv,	*water,*	water.
ɷirokkɷ,	*water big,*	a river.
ɷihvtkv,	*water white,*	the sea.
ɷikiiwv,		a spring.
ɷihɵmi,	*water bitter,*	whiskey.
ɷihɵmi chati,	*water bitter red,*	wine.
ɷi lvsti,	*water black,*	
ɷi-lowke-rok-kɷ,	*water high big,*	the Flood.
ɷitɵmkv,	*water sounding,*	Wetumke City, Al.
ɷiwɷkv,	*water roaring,*	Wewoka Creek, Ala., Ga., etc.
ɷichati,	*water red,*	Ark. and Red Riv.
ɷimelɷhlv,	(ɷealakv) *water coming,*	waves.
ɷihɵssi,	*water lost,*	a lake.
ɷeinkɵrkv,	*water dug for,*	a well.

MVSKωKE.	LITERAL.	FREE.
okhvssi	*down sun,*	a pond.
oksumketv,	*down hid from view,*	to immerse.
ωlĭfisketv,	*on to scatter water,*	to sprinkle.
ωlĭkvlkv,	*on to pour water,*	to pour.
oske,		rain.
ωeyωkωfki,	*water muddy,*	Miss. River.
ωitoksi,	*water sour,*	vinegar, or cider.
ωeoktvphe,	*water, in the, wide,*	pond lily.
ωe innini,	*water road,*	canal, course of a stream, or wash in the road.
ωposwv,	. . . . .	juice, sap, or soup.
ωsafki,	*from* ωiwv, *water; and* afke, *hominy,*	Sofkee, a peculiar diet.

Note.—The Chocta and Chickasa name for water is ωkv, and the Hichate name is ωki.

ωkifinωki,	*water shaking,*	a swamp in Florida okefenoke.
ωkfvski, or	*from* ωki, *water; and* fvske, *sharp,*	a narrow strip of land extending into the water.
okfvski,	*down in a narrow strip of land,*	name of a Creek town.
ωskintacha,	*rain stop,*	rainbow.
oskiicha,	. . . . .	rain-maker.
ωkchvnwv	*water healing, derived from the* Hichitiωki-ckane,	salt.
*Okhvssi-hayv-kvte,	*a pond made,*	a pool.

Θéwv.

* In the pronunciation of ωewv, and the large family of words which proceed from that root, there seems to be no uniformity

WORDS THAT ARE ALIKE (OR NEARLY SO) IN CREEK AND CHOCTA.

MASKωKE.	CHATA.	CHOCTA ORTHOGRAPHY.	ENGLISH.
kafe,*	kafe,*	kafi	coffee.
kafe* – insωkchv,	kafe* eñshωkchv,	kafi íshukcha	coffee sack
tvnvpsi*,	tvnvp,*	tanvp,	turnip.
pωsi,*	kvtω,*	kvto,	cat.
waka,†	wak,†	(all South. In. use same word.)	cow.
sθkchv,	shθkchv,	shukcha,	bag.
tθpv,	tωpv,	topa,	bed.
ittω,	ete,	iti,	wood.
chωkω,	chθka,	chuka,	house.
wakθchi,†	wakθshi,†	wakushi,	calf.
ichω,	ese,	isi,	deer.
efv,	ωfe,	ofi,	dog.
ichθchi	esθshi,	isushi,	fawn.
chula,	chula,	chula,	fox.
sθkhv,	shθkhv,	shukha,	hog.
sθkhvhatkv (white hog)	shθkhvtv,	shukhvta (white hog)	opossum.
sθkhωchi,	shθkhθshe,	shukhushi,	pig.
kθnθ,	kθne,	kθni,	polecat.
chθfi,	chθkfi,	chukfi,	rabbit.
watulv,	watωnlvk,	wahtonlak,	crane.

among the best Creek orators. Some pronounce ωewv, some ωiwv, and others θewv. My opinion is that the parent word, especially when under accent is ωéwv; but that, when used in composition, the e is shortened into ĭ, and then it is ωi, and some times θi.

* Derived from English.

† Derived from Spanish vaka, a cow.

MVSKωKE.	CHATA.	CHOCTA ORTHOGRAPHY.	ENGLISH.
pvchi hωwe,	pvchi yωshωba,	pvchi yoshoba	dove.
fɵchω,	okfωchɵsh,	okfochush,	duck.
ahakwv,	hakha,	hâkha,	wild goose.
ωpv,	ωpv,	opa.	owl.
pvchi,	pvchi,	pvchi,	pigeon.
fω,	fωa,	foo billiska,	bee.
fɵni,	fɵni,	fɵni,	bone.
lvste,	lusa,	lusa,	black.
mikkω,	miñkω,	míko,	chief.
wvchinvlki,	wvchinv,	wachina,	Virginians, white people.
okhvssi,	okhvtv,	okhvta,	pond.
ωehvtkv,	okhvtv chitω,	okhvta chito,	ocean or sea.
ɵewv,	ωka,	oka,	water.
nitta,	nittak,	nitak,	day.
hvse,	hvshe,	hvshi,	month or sun.
ilkv,	ele,	illi,	death.
chvmpe,	chvmpɵli,	champuli,	sweet.

Note.—It would be interesting to investigate further the comparative philology of the Creek and Chocta. I do not know enough to venture an opinion; but such investigation *might* establish the radical identity of the two languages.

EASY READING.

Fω tvmkis,	The bee flies.
Yvn liikiis,	I sit here.
Pωsit letkis,	The cat runs.
Kapvn hayiis,	I am making a gown or coat.
Efvt wokkis,	The dog lies.
Vssvn wokkis,	Yonder it lies.
Heyvn wokkis,	Here it lies.
Vssvn wakvt hœeris,	Yonder the cow stands.
Heyvmvn alĭtis,	Come here.
Ittω tœlkis,	The tree is falling.
Chisit achin papis,	The rat is eating corn.
Kafin ωches,	We have coffee.
Kωhan ωches,	We have cane (reeds).
Chirki liika?	Is your pa at home?
Rvrωn hœmpiis,	I am eating fish.
Pωsit chœfin papis,	The cat is eating a rabbit.
Achin ωchekœs,	We have no corn.
Svkvn nesiis,	I have bought a large basket.

EASY READING—*Continued.*

Svmpvn nesiis,	I have bought a small basket.
Efvt wɔlíkis,	The dog barks.
Chɔrok kɔt letkis,	The horse runs.

MVSKƆKE SIMAHAYETV.

MVSKƆKE.	ENGLISH.
Hvti alakichká?	Have you just come?
Istvmiín alítichká?	From whence came you?
Istɔfvn alakichkvñká?	When came you?
Istiít echepakvñká?	Who was with you?
Istvmiín ayichká?	Where were you going?
Istvmiin ayichkvreté?	When will you go?
Chechvfikneté?	Are you (one person) well?
Istvmiíté?	Which is the way?
Tvlɔfv nini istvt mvtté?	Where is the road to town?
Istvmiít (Chani) ehotite?	Which is the way to (John's) home?
Ɔewv lowketé?	Is the water high?
Lowkekos,	It is not high.
Ɔmiíyes,	It will swim.
Chasomkes,	I am lost.
Cha lowwes,	I am hungry.
Cha hɔtɔ́siis,	I am tired.
Cha nokkes,	I am sick.
Hɔmpvs (singular),	Come and eat (one person)
Hɔmpvkis (plural),	Come and eat (all who are addressed).

NAK ŒNVKΘCHI.

Pœsi hœkœlit welvkepvtetət welvkepit
Cat two accustomed to walk were walking

wakv-pisse-tvkliikit liikin ishechakvtes,
cow-milk-bread (cheese) in a certain place they saw,

mœntœman istœmechit ittikvpiichkvn
nevertheless in what way to divide it between them

kirrvkekət; hvmkit isrokkœsan Kœmit
they knew not; one the larger piece wish for

œmis, ittikœ́mvkevlketət. Sittihvnakvtes,
might, they thought this of each other. They two quarreled,

mœmit ittikvpiichikœ tayakit: mœmat,
and divide it between them not they could not: very well,

istvmii istœ́miis, emvpiiyechekatit
not to be partial on either side, the one who is not partial

pœmitikvpiichekvs ittikiichalíkit:
let him divide between us, they said to each other

imitikvpiichvranat wœtkœ-istin
the one who is going to divide between us, coon-person (monkey)

simahωyvtes. Mωmit wωtko-isti
they two took it to him. And coon-person (the monkey)

rinkirkoechakin. Vnit hérin chinfvtche-
they informed him of it. I very justly for you will

chvkares, kiiĺichit. Ωĺliiketvn ωĺitasiikit,
judge, he said. On the chair on he jumped,

lvpωntkωsit ωĺliikit; svtarkvn isset,
perpendicularly on it he sat; the scales he took,

liikit, waka-pisse-tvkliike ittitaĺichit
he sat cow-milk-bread (the cheese) for them he cut,

ωmiis hvmkit rokken ωmit; Svtarkvn
yet one piece large was; the scales with

svtarrit, ωmatin pvlhvmkit sinhωnnin.
he weighed it, and then the other side was heavier;

ma hωnnatin okkvntωt, rokken kvllepit.
that heavy side he bit occasionally, large piece he broke off.

Hatvm svtarrωf, pvlhvmkit sinhωnnin;
Again when he weighed it, the other side was heavier;

okkvntωt, rokken kvllipvntωt papepin
he bit it occasionally, large piece broke off and ate it.

Pωsit hechakit, sehωkω sehayit lωkepin
Cat they saw, they two stood awhile devouring by eating

hechakekv; Pvlke apωhmitskin
because they saw; back again to us give it

pωmetiis ittikvpiiche peyet nωs', wωtkω-istin
we ourselves can divide it for ourselves truly, coon-person,

kiichakin. Hvtétωsinnώ! Wωtkω-istit
they said to him. Not quite so fast! coon-person

kiichin. Mωmiis lvpken apωmis, pωsit
said. But very quick to us give it, cat

kiichakin. Mɷmiis aheremáhin chem-
they said to him. But a very great deal for you

atɷtkvkiikv feketv vnhechkvranat tvlkɷses:
I have worked, therefore pay I must receive obliged to:

mɷmin vnfekachkati, heyv waka-pisse-tvkliike
and if you pay me, this cow-milk-bread (cheese)

ɷmvllechvranat tvlkɷsis, kiichaĺkit.
every bit and grain it will take obliged to, he said to them.

ɷmvlkvn chawelípit, hɷmpepit, lɷkepvtes.*
All of it he took, he ate it, he devoured it.

Heyvt kirkɷechetɷs.— Naki istɷmɷsiis
This makes known the following.— Little things

ahakv sɷĺhapeye ittɷpɷnayechkv ehaperkɷset
law to go to (and) quarrel about them, very trifling

ɷmati.
it is.

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* That is just as beautiful a phrase, and as much of a climax, as "Abiit, evasit, abrupit."

FABLES.

THE GOOSE THAT LAID THE GOLDEN EGG.

NAK ωNVKɵCHI.

Isti hvmkit sásvkwv inhɵkten vreriichepvtes, mω-matin nitta ωmvlkvn chvtɵkωnaplani ichhɵstakin siichen ωmvtes. Mɵntωmatin heyv hiiyώmωsati imittetayekωs sinhakit; sásvkwv inhɵkten eliĺchiit, ittefalaĺpiit chvtɵkωnaplani ωfv ωchatin ayetvhvm-kin ωmvlkvn ωmvliĺcharis kωmit arit sásvkwv in-hɵkten elechvtes. Mωmit ittefalaĺpit hechatin nakit sekatin aheremáhin imehäperkvtes.

Isti naki ωchepit ωmiisim, imittetáyekω sinhakit ayokhvmkvn enaki ωchemáhe haketvn kωmit arati ayokhvmkωsiis emi naki ωchepvte sωmvlkvtiis isso-mechiichepet ωmati, heyvt pωmωhayet ωs.

THE WOLF AND THE LAMB.

NAK ωNVKɵCHI.

Yahvt nitta hiiyemáhin arit yvpifiikɵchin ittefatchvtes ; mωmit ewvn'kakit ɵewv rvni a-okfiiĺnen iskvkvranit ittehechvtes. Mωman yahvt ωĺhvlwatimiin ωĺhɵerit ωmatit yvpifiikɵchin inhωmichipetvn kωmit. Kɵt! nakit istωmatin ɵewv svkka hωlwayechichkehak's? Chetipkares, kiichin. Yvpifiikɵchit impiñkalit, kot! istωméchiit ɵewv ischemvkkahɵlwiiyechiiye tayehak's? chemi eskitchkatit yvmv yisfiiĺnetωs ; vrepv mωmvtekan istωméchiit aholwiiyechakωtayes, kiichin. Mometω istőmiis hɵrkωpv tωyichkis, achωpωnayechichkvtin pωhiimvtvs miske hvmke ωman kiichin. Heyv ωkitchkati chahitchkekω emωñkvtates kiichin, mωñkv vnitωkates. Yahvt istωmechikω tayit kirriiyit aheremàhin chapokke eyωmechit arit rahωyiirit, chintωkate istőiis, chirkit ωkvtes ; mωñkv mvt ittinhvmkɵs kiihchit. Halaĺtit, selaĺleĺchit, papepvtes. Isti hωlwiiyechemàhit ωmati isti naki immvttωsekiis istimirriichepati naki issɵkkitv hichkɵechet ωmati. heyvt pωmωhayet ωmis.

ASS IN LION'S SKIN.

NAK ωNVKɵCHI.

Rokkωpiihkv pωchas ωchet arepatetɵt nakitv kωme sekωt arepet ωmatit isti-papv hvrpit kakin ishechvtes. Mωmit vtchepit svrepit safvtchke hérit svrepit ωmikv, pωnvttv isfiksumechii chépiiyes kωmvtes. Mωmit atchit arit pωnvttv atékat aheremáhin fiksumhɵechit isafvtckehérit arvtetɵt epωchasit arin hi'hchit mow wω fiksumechiichiit apeliichipvres kωmvtes. Mωmit ahiremáhin ehonichkiichit aωlíhatvtes; mωmin epωchasit hehchit aheremáhin infiksumiikωfvt, momiis hvtchkω chvpchaket ωmin hi'hchit heriichit vketechan imechωrokkωpiihkv achulit ωmin kirriiyit, kɵt! chemit vmvkirritvn kωme hayit istipapv hvrpi vtche hayit ωmitskiis, che hvtchkω chvpchakat istωmechit ωlíranitskekω ittetayekv, mvt echωhkirkɵechis; pωchasit kiilíchit nvfkvrantvtes! Isti hωpɵrrinekati achéwesekɵn mωmit ωmati nákωsiis istώmehayit are achewekɵt eωlíkirkɵechet ωmvntis.

THE WOLF IN A SHEEP-SKIN.

NAK ωNVCθCHI.

Yahvt arit yvpifiikv sulket føllin hechvtetøt. Imvkirriiyit apakit arit pvsatiit hompeĺpvketan ωmiis kωmit akirriichvtes. Mωñkv yvpifiik hvrpin hωpωyepit hichkœechepit atchit yvpifiikv imakerrit apakit arit pvsatit, papepit, vrepvtetøn. Yvpifiik ahechiichvt nakit ωmehakis? Kωmit arvtetøt. Sωhkerrit imvkerriiyit, wvnayit, atarrin. Yvpefiik-ahechiichvlki apvlwvt, køt! nakit istωmatin? Køt! yvpifiikvn atarichkehakis? Kiichakin.

Yvpifiikvn ωmakøs, mωmiis yahvt yvpifiikv hvrpin vtche hayet arin sωhkerriit ωmiis kiichit, apvlwvn imωnayin. Kirrakit istωñkvn ma isti naωrkv fvtchvn mωmechit ωĺímichkiis, kiichakit, imafvchkvketates. Heyv yahv arvte ωmat isti sulket ωmes. Isti fvtchemáhe eyωmeche, isti herakan apakit føllvtetiis, hωfønnekωmahin ahayωset akirret ωmvtetøn ωĺíkirriikin alisketv rokketiis ωĺífvtchiiyiis hœere mωmet ωmis. Mωñkv isti impωnvkv, mωmit immvtchωsvke achokkiiyen kirreskω ittetayet ωmikv.

Isti ittikerrakat ahériichit imvretvn imvkitéchit ωmittvtat heyvt pωmωhayet ω's.

THE LION, THE WOLF, AND THE FOX.

NAK ωNVKɵCHI.

Isti-papv, Yaha, Chula, istωchenin.

Isti papvt pɵnnvta atékat ωmvlkv immikω tωmis. Yaha pɵnnvta etv atékat ωmvlkvn inhissi tωkωt ωmis. Chula pɵnnvta etv atékat ωmvlkvn akirretv ωlĭfvnket ωmis. Isti-papv achulemähet innɵkket ehɵtin wokkin. Pɵnnvta atékat inyiichit inhɵrkvsákit ωmatin. Chulv tvlkωsit alokkekɵn. Yahvt mikkɵt inhissin chahalĭyit chulvn inhɵmichikvs kωmelĭpit arit: mikkω tωyichkat, chulvlĭkvn chenɵkati, Kirrekɵt ωmikɵs; mωmiis imekvsvmkvt ωmechiichin hiiyωmati alokekɵt ωmis kiichit: hiiyωmati lvpketiis illiĭpin ayωpωsiikit mikkω hakepares kωmatit a-a. tekɵt ωmis kiichin. Mikkɵt lapkωsin svnyiihωchikvs, makin. Chula alakit, nakωsiis mikkɵn kiihωchvteton ωkvtes kωmit:—Mikkω tωyichkat, nakit istώmin alokvkω yώmvtéke ωrit ωmati chimωniiyvraniis kiilĭchit. Heyv chiminnɵketv chinwiicheche ittitiiyat heliswvn hωpωyvraniit isti tinfátchiit ώmiimvtvt hωpiiye máhit ωmit ωmiis iiyiimvtvt irkerriit, alakit ωmiis; mωmin mií, ariiyωfv isti naki imvnvchvkvkimáhan ittimpωniiyiit naki chinwiichelĭchv-

ranat tvlkɷsat irkerriit; alakit ɷmiis, kiichin. Istipapvt kɐt! naki-tɷhakis? Isafachkɷsit kiichit impɷhin. Yahan, illeĺichit, tɷrɷĺifit, hvrpi hiiye mɷkke emɷñkvn, chinna ɷmvlkvn siiyɷkkɷfichkakit; heyvt chinwiichechvranat tvlkɷsis, Chula Hachɐt kiiĺichin. Istipapv akvsaĺimin, Yahan illeĺichit, tɷrɷĺifit, hvrpi istipapvn vtchehɷchvtes. Isti ɷĺiloksit naki imahɷpvnetvn kɷme hɐeretv istémimiit naki hirekɷmáhe eyɷhchokkɐechvket ɷmit nak hirekɷt ɷmati, heyvt pɷmvhayet ɷmis.

THE EAGLE AND THE CROW.

NAK ɷNVKɐCHI.

Lvmhe, ɷsaĺiwv, tepakan.

ɷsahwvt arit Lvmhit yvpifiikɐchin issit siiyɐpin hechvtetɐt. Yvpifiikɐt follin heĺichit, inyikche lvmhi emɷriichekɷt ɷmiis. Vni wɷ mɷmechiiyes kɷmit, fikhvmiikit yvpifiikvn esvtes; mɐntɷmatit, yvpifiikv achulen ɷmit, istɷmit istvmkekow ittitiiyit ɷmiis, illit yvpifiikv-issin ayɷkchepin, inrɷchɐpkitv kɷmiis istɷñkɷ ittitiiyit yvpifiikv ɷĺiliikin sarin, yvpifiikv vhechiichvt ishechit. Kɐh!! mɐchvtan chesiis rɷ-

chɵpkitv kɷmit istɷlĭmichkekɷs. Vnhɷpɵe takɷch i simokkɷpvñkvt tɷyvranichkis, kiilĭchit; heyvt chenahvmki imvhayvres naki mɷmechiko ittitayat ɷlĭhiiyokhvmkitv tɷkati, mɷmit isti mɷmechepe itti-taye mɷmechepat sahɷpayetv tɷkati. Naki mɷmechitvn kɷmichkati ahériichit mɷmechichke ittitayati okketé chemiit mɷmechitvtati, heyvt chimahaye tɷmis.

THE MAN AND THE SERPENT.

NAK ɷNVKɵCHI.

Chitɵt inhissen itipvke.

Isti hvmkit hitɵte rokkɷliichen fayepit arit ɷmatit chitɷ hitɵtvránɷsen ishechit. Immirriiyit ehɵtin svlakit, tɷtkvni mittechit, wokkéchin ahiiyit chvfikne hakit achvmmiksit ɷmatit ma isti, svlakati mahɷsan okkvranin. Kɵt! heyvt chimmerriiyati svmfekvranichkat tɷhakis? Kiilĭchit. Chehɷlwiiyeches, chillvranat tvlkis, kiilĭhit; ittɵn issit, ekvn sinnvffii'kit elechvtes. Isti hɷlwiiyechvke heyv chitɷ ɷmakat sasétɷ mɷmiis, isti-istimerkakɷsati immerrakat immɷmechiichvkéris.

GRAMMAR OF THE CREEK LANGUAGE.

§ 1. Creek Grammar is the art of speaking and writing the Creek Language with propriety.

§ 2. The letters of the Creek Alphabet are 22 in number, which are called a, e, ii, i, ω, ɵ, o, u, v, ch, f, h, r, k, l, m, n, p, s, t, w, y.

§ 3. The first nine letters in the Creek alphabet are vowels, and all the rest are consonants.

§ 4. No one of these 22 letters has more than one sound in any Creek word; neither do they ever lose their sound, or become silent; yet, when there is a quick and frequent succession of the same vowel, the sound is a little shortened.

Of the sound of the vowel A a.

This letter has the open or Italian sound, as *a* in pä, mä, fär, fäther; as, aha, a potatoe; yaha, a wolf; ache, corn; and ayω, a hawk. It is the first letter in nearly every known alphabet, and is thought to be "the first vocal sound naturally formed by the human organs; being the sound uttered with a mere opening of the mouth without constraint, etc." This has been illustrated by an old writer, in the following distich:

"A, A, the infant in the cradle cries;
But when grown old, he sighs out *ah!* and dies."

Of the sound of the vowel E e.

This letter always has the long sound as e in mē, wē, shē, bē; as, emette, fruit; efv, a dog; eme, he, she, or it.

Of the sound of the vowel II ii.

This vowel always has the long sound as *i* in sīgh, nīgh, mīne, pīne, fīne; as, hiiyωmat, now; kiichiis, I say; mωmiis, but; iiyiis, etc.

Of the sound of the vowel I i.

This always has the shortest sound of *i*; as i in it, bit, hit, sit, etc.; as, isti, a person; istimirkv, punish-

ment; vnit, I (myself); ippɔchi, a son; istɔchi, a child, etc. For my own part I can not see that this sound is any more difficult than that of the vowel a, as it is also formed "without constraint, and without any effort to alter the natural position or configuration of the lips." And if Webster's argument, from "words first uttered by infants," in favor of *a*, be good, then *i* will take the palm with Creeks; for it is found in irki, his father; ichki, his mother; as well as in chvrki, and chvchki.*

Of the sound of the vowel Ω ω.

I have selected the Greek omega (ω) to represent the long sound of *o*, as o in sō, gō, nō, shōw, etc.; as, ωpv, an owl; ωfv, in; ωsaĺwv, a crow, etc.

Ω is the fourth vowel in the Creek alphabet, and its sound is formed organically, by the breath flowing out of the mouth through the cylindrical concavity of the tongue and round configuration of the lips.

Of the sound of the vowel Θ ɔ.

I selected the Greek theta (Θ) to represent the sound of *oo* in book, nook, took, look, or the obtuse sound of *oo* in foot; as hɔkte, a woman; nɔkke, sick; pɔrki, our father; tɔttωlωse, a chicken. Its sound is formed as in the preceding vowel, but with less effort of the organs.

Of the sound of the vowel O o.

This is the fifth vowel in the Creek alphabet, and I give to it the short sound of ŏ in nŏt, gŏt, pŏt, shŏt, sŏt, etc.; as okchowfkv, an Indian hen; okhvssi, a pond; chωrokkω, a horse; rinpoksin, the next day, etc.

Of the sound of the vowel U u.

The sound of this vowel is rather acute than long,

* The Saxon word *tit*, which children use to this day, has the sound of *i* short, and so has the corresponding Creek word *pise* and *episе*.

and is like *ou* in Louisville, or u in brute, flute, acute, etc.; as, chula, a fox; suletawv, a soldier; oksumketv, baptism, etc.

Of the sound of the vowel V v.

This is the ninth Creek vowel, and represents the shortest sound of *u*, as in but, cut, shut, nut, etc.; as, vpvtvnv, a bull-frog; vkvtɷlaswv, a very small species of frog; hvti, yet, etc.

A Consonant is a letter that can never be sounded without the aid of a vowel; as *p* is sounded *pe*; s, sé, m, me in Creek; and em in English. The consonants, as they stand in order, are the thirteen following, namely, ch, f, h, r, k, l, m, n, p, s, t, w, and y; all of which require an e to follow in their Creek pronunciation, though they may be sounded as in English, with the following exceptions and restrictions, namely,

The letter r sounds as *l* aspirated, like the *hl* of our mother (Saxon) tongue in *hlaf*, loaf; *hlot*, lot; or like the welch *ll* in llan, a lawn.* The letter *n* with a stroke over it is always preceded by an accented vowel, and followed by k; and then it is nasalated, and sounds like *ng* in among; as istɷñkvn; emɷñkin iñki, etc.

The consonant s in Creek always has a hissing dental sound, as s in mistake, mislike, misrule, etc. The consonants might be subdivided, as in English; but in an elementary work like this, it is unnecessary.

Of diphthongs or double vowels.

A Diphthong is a coalition of two sounds, which are distinctly heard by a simple emission of the voice; as, ɵe in ɵéwv, water; ɵe in hɷpɵewv.

The diphthongs are—

ae, as aeha! alas! ɷĥaemahvs, go on, or continue going.

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* Are the Creeks of Celtic origin? who knows?

Ew, nearly like ieu in lieu, or ew in dew ; as, chintakew, John, vii., 47.

iie, as iielaĥ !—ow, as in ahowke, a door.

ωe, ωewv water ; ωmhωekathakis ? John, vii., 25.

ωi, ωimelωhlv, and ωi alakv, waves ; from ωewv water, etc.

oe, hωpoewv, a child ; hωpoetaki, children.

oi, this diphthong is used sometimes as an interjection.

Besides the foregoing, there are many other combinations of vowels in Creek that are pronounced, in all respects, as diphthongs ; but I leave them out of the list, from the simple fact that they are contractions of pronouns, adverbs, and other particles, that are joined to verbs beginning with vowels. Some of them may be found in the following words : *Ea*chekate, *ei*llechvrhakis ? *aω*ĥhatin, *sev*niichkv, and many others. The Creek language abounds with the union of vowels, and very often with the union of the same vowels ; as in the words *ee*mωĥkirkoechich kekarhakis, *ee*mehich koechvtes, *aa*chωĥhatit, etc.

There are no improper diphthongs in Creek from the fact that no letter looses its sound, and all the vowels are heard in every combination.

OBSERVATIONS ON CREEK NOUNS.

The name of any person, place, or thing is a Noun. Nouns are either common or proper.

The name of a person, city, or particular country is a proper noun, as Petv, Chani, etc.

The name of any thing, as ωhliihketv, a seat, is a Common Noun.

Common nouns are not varied on account of gender or number ; but the number is known by the numerals which follow them, or the adjectives and verbs with which they are connected ; as, pωsi hvmkit, one cat, i.e., a cat ; pωsi hωkωlit, two cats ; pωsit letkis, the

cat runs ; pœsit tœkœrkis, the two cats run ; pœsit pefatkis, the cats run: The gender is usually known from the connection, or by adding inhɵkte for feminine, and inhœnvnwv for masculine.

Note 1.—It is becoming common, of late, to drop the prefix *in*, before hɵkte and hœnvnwv—*Masculine* Ichœhœnvnwv, a buck ; *Feminine* ichœhɵkte, a doe ; or, more frequently, ichœ ichki, a deer's mother.

Note 2.—Hɵktvle, or hɵktvlwv, is applied to such animals of the feminine gender as are old ; as, rokkœɹɵktvlwv, an old mare.

The first form of the noun is simply the name.

The Nominative case is formed from the first form, or simple name of the noun, by affixing t to the final vowel ; as, first form isti, a person, nominative istit.

Creek nouns are varied, to denote possession ; but they are always the nouns possessed, instead of the possessing nouns, that are thus varied.

The Possessive case is formed by prefixing the contracted form of the possessive pronoun to the first form, or simple name of the thing possessed ; as, Chani imislafkv, John his knife, or John's knife.

The Objective or Accusative case is formed from the first form by affixing n ; as,

1*st. form*	Chani,	John,	rvrœ,	a fish,	pinwv,	a turkey
Nomin.	Chanit,	"	rvrœt,	"	pinwvt,	"
Object.	Chanin,	"	rvrœn,	"	pinwvn,	"

1*st. form.*	*Nomin.*	*Object.*
Ɵkitv,	Ɵkitvt,	Ɵkitvn, time.
Efv,	Efvt,	Efvn, a dog.
Islafkv,	Islafkvt,	Islafkvn, a knife.
Œĺliiketv,	Œĺliiketvt,	Œliiketvn, a seat.
Hœnvnwv,	Hœnvnwvt,	Hœnvnwvn, a man.

Note.—Creek nouns are so regular in the terminations of the nominative and objective cases, that I have never seen an exception to the above rule, unless, for the sake of euphony, the t and n are sometimes omitted when the next syllable begins with the same letter.

LIST OF SOME CREEK NOUNS DECLINED.

FIRST DECLENSION.

N.B.—You will observe that the first form of every declinable part of speech always ends with a vowel, the Nominative case with t, and the Objective with n, thus :

FIRST FORM.	NOMINATIVE.	OBJECTIVE.	ENGLISH.
Hɷmpitv,	Hɷmpitvt,	Hɷmpitvn,	Food.
Rvnihvlwe,	Rvnihvlwet,	Rvnihvlwen,	A mountain.
Niskvchɷkɷ	Niskvchɷkɷt,	Niskvchɷkɷn,	Storehouse.
Chatv,	Chatvt,	Chatvn,	Blood.
Hɷnvnwv,	Hɷnvnwvt,	Hɷnvnwvn,	A man.
Hesakitv,	Hesakitvt,	Hesakitvn,	Life.
ɷpɷnvkv,	ɷpɷnvkvt,	ɷpɷnvkvn,	Word.
Hɷchifkv,	Hochifkvt,	Hɷchifkvn,	Name.
Yikchetv,	Yikchetvt,	Yikchetvn,	Strength.
Yɷmɷtske,	Yɷmɷtsket,	Yɷmɷtsken,	Darkness.
Naki	Nakit,	Nakin,	Any thing.
ɷrɷlɷpe,	ɷrɷlɷpet,	ɷrɷlɷpen,	A year.
Miske	Misket,	Misken,	Summer.
Rvfɷ,	Rvfɷt,	Rvfɷn,	Winter.
Nitta,	Nittat,	Nittan,	Day.
Nire,	Niret,	Niren,	Night.
Lvpvtki,	Lvpvtket,	Lvpvtken,	Wilderness.
Istvlki,	Istvlkit,	Istvlkin,	Disciples.
Ittepahɷye,	Ittipahɷyet,	Ittipahɷyen,	A wedding.
Chɷkfvlwv,	Chɷkfvlwvt,	Chɷkfvlwvn,	Rim of a pot.
ɷwalv,	ɷwalvt,	ɷwalvn,	A prophet.
Mirretv,	Mirretvt,	Mirretvn,	Grace.

SECOND DECLENSION.

There are some nouns that are never used without the contracted form of the possessive pronouns prefixed ; and as these all have a double declension, I shall arrange them as belonging to the second declension.

EXAMPLES.

Singular.

1 per. chvñki,* my hand. *Nom.* chvñkit. *Obj.* chvñkin.
2 " cheñki, your hand. " cheñkit. " cheñkin.
3 " eñki, his hand. " eñkit. " eñkin.

Plural

1 per. pœñki, our hand. *Nom.* pœñkit. *Obj.* pœñkin.
2 " cheñkitaki, your h. " cheñkitakit " cheñkitakin
3 " eñkitaki, their h. " eñkitakit. " eñkitakin.

Singular.	*Plural.*
1 chawvnwv, my sister.	pœwvnwv, our sister.
2 chewvnwv, your sister.	chewvnwvtaki, your sist.
3 ewvnwv, his sister.	ewvnwvtaki, their sister.

Plural with sing. pronoun.	*Plural with plur. pronoun.*
1 per. chawvntaki, my sist.	1 pœwvntaki, our sisters.
2 " chewvntaki, your s.	2 chewvntaki, your sist.
3 " ewvntaki, his sist.	3 ewvntaki, their sisters.

NOTE.—Each one of the persons in these nouns may be declined separately, as they are, in fact, distinct names.

Singular.

1 per. charaha, my older brother.†
2 " cheraha, your older brother.
3 " eraha, his older brother.

Plural.

1 " charahvlki, my older brothers.
2 " cherahvlki, your older brothers.
3 " erahvlki, his older brothers.

} When a man is speaking

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* Wesakv may be added to each person of this noun, and then it will be my finger, your finger, etc., according to the person.

† When a man says charaha, he means his older brother; but when a woman says it, she means her older sister.

Singular.

1 per. chachirwv, my brother.
2 " chechirwv, your brother.
3 " echirwv, her brother.

Plural.

1 " chachirtaki, my brothers.
2 " chechirtaki, your brothers.
3 " echirtaki, her brothers.

When a woman speaks, for a man never says chachirwv.

1 " chachɵsi, my younger brother.*
2 " chechɵsi, your younger brother.
3 " echɵsi, his younger brother.

1 " chachɵsvlki, my younger brethren.
2 " chechɵsvlki, your younger brethren.
3 " echɵsvlki, his younger brethren.

Singular.

1 " pɷchɵsi, our younger brother.
2 " chechɵsitaki, your younger brother.
3 " echɵsitaki, their younger brother.

Plural.

1 " pɷchɵsvlki, our younger brothers.
2 " chechɵsvlkitaki, your younger brothers.
3 " echɵsvlkitaki, their younger brothers.

Singular noun and pronoun.

1 " *singular* chvrki, my father.
2 " " chirki, your father.
3 " " irki, his father.

Singular noun and plural pronoun.

1 " pɷrki, our father.
2 " chirkitaki, your father.
3 " irkitaki, their father.

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* Chachɵsi, my younger brother, when a man says it, and my younger sister, when a woman says it.

Plural noun and pronoun.

1 per. Pərkvlki, or pərkvlkitaki, our fathers, or ancestors.
2 " chirkvlki, your fathers. } *Singular pronoun.*
3 " irkvlki, his fathers. }
2 " chirkvlkitaki, your fathers or ancestors.
3 " irkvlkitaki, their fathers or ancestors.

Singular.

1 " chvchki, my mother.
2 " chichki, your mother.
3 " ichki, his mother.

Plural pronoun.

1 " pəchki, our mother.
2 " chichkitaki, your mother.
3 " ichkitaki, their mother.

1 " pəchkvlki, or pəchkvlkitaki, our mothers.
2 " chichkvlkitaki, your mothers.
3 " ichkvlkitaki, their mothers.

1 " chvppəchi, my son. 1 chvppəchitaki, my sons.
2 " chippəchi, your son. 2 chippəchtaki, your sons.
3 " ippəchi, his son. 3 ippəchitaki, his sons.

Plural.

1 " pɷppəchitaki, our sons.
2 " chemitaki chippəchitaki, your sons.
3 " Emitaki ippəchitaki, their sons.

1 per. chvchhosti,* my daughter.
2 " chichhosti, your daughter.
3 " ichhosti, his daughter.
1 " chvchhostvlki, my daughters.
2 " chichhostvlki, your daughters.
3 " ichhostvlki, his daughters.
1 " pochhosti, our daughter.
2 " chichhostitaki, your daughter.
3 " ichhostitaki, their daughter.
1 " pochhostvlki, our daughters.
2 " chichhostvlkitaki, your daughters.
3 " ichhostvlkitaki, their daughters.

As a man would say.

Singular.

1 " chvchhoswv,† my son or daughter.
2 " chichhoswv, your son or daughter.
3 " ichhoswv, her son or daughter.

Plural.

1 " chvchhostaki, my sons or daughters.
2 " chichhostaki, your sons or daughters
3 " ichhostaki, their sons or daughters.
1 " pochhostaki, our sons or daughters.
2 " chichhostakitaki, your sons or daughters.
3 " ichhostakitaki, their sons or daughters.

As a woman would say.

Singular.

1 " chvlli, my foot.
2 " chilli, your foot.
3 " illi, his foot.

add wesakv, and then it will be my toe, your toe, his toe, etc.

Plural pronoun. 1 per. polli, our foot.
2 " chillitaki, your foot.
3 " illitaki, their foot.

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* A man who says chvchhosti, means thereby his own daughter, or the daughter of any man, belonging to his clan; for example; a man of the Deer, or any other clan, claims as his daughters the daughters of any other man belonging to that clan.

† A woman never says chvchhosti, nor chvppochi, for son, or daughter, as a man does.

VNHISSI—my friend, declined ; which is the first form.

Nominative case, singular number vnhissit.
Possessive " " " vnhissi, followed by the possessive pronoun.
Objective " " " vnhissin.
Vocative vnhissi tωyichkat, or vnhissé.
Nominative plural vnhissvlkit.
Possessive " vnhissvlki, followed by the possessive pronoun.
Objective " vnhissvlkin.
Vocative " vnhissvlki tωyachkat, or vnhissvlké.

NOTE.—When several classes of persons are addressed at the same time, as *brethren, sisters, and friends*, all the names are mentioned according to their first forms, except the last, which has tωyachkat annexed ; as, ittichokkeyvte, chawvntaki unhissvlki tωyachkat ; My brethren, sisters, and friends.

The vocative has the last syllable strongly accented ; as, Chaué O ! John.

PLURAL OF NOUNS.

Names denoting people of different colors, languages, towns, clans, occupations, etc., are varied on account of number, and the plural is formed from the singular by the affix vlki ; corresponding to the *ans* in Americans, Bostonians, etc.; as,

Ichω, a deer ; Ichωwvlki Indians of the Deer clan.
Fωswv, a bird ; Fωswvlki " " Bird "
Chula, a fox ; Culvlki " " Fox "
Hωtvli, wind ; Hωtvlkvlki " " Wind "
Nωkωsi, a bear ; Nωkωsvlki " " Bear "
Yaha, a wolf ; Yahvlki " " Wolf "
Ichhaswu, a beaver ; Ichhaswvlki " Beaver "
Hvlpvtv, an alligator ; Hvlpvtvlki, " Alligator
Wωtkω, a coon ; Wωtkvlki " " Coon "
Oktiiyáchi, ? Oktiiyáchvlki " " ?
Rvrω, a fish ; Rvrωvlki " " Fish "
Aha, a potatoe ; Ahalakvlki " " Potatoe
Katchv, a tiger ; Katchvlki " " Tiger "
Waksi, ? Waksvlki " " ?
Heneha, ? Henehakvlki " " ?
Nωkfilv, ? Nωkfilvlki " " ?

PLURAL OF NOUNS—*Continued.*

Singular.	*Plural.*	
Istilvsti,	Itilvstvlki,	Black people, or Africans.
Istihvtki,	Istihvtkvlki,	White " " Europeans.
Istichata,	Istichatvlki,	Red " " Indians.
Wvchina,	Wvchinvlki,	Virginians (applied by Indians to all Americans).
Chaĥta,	Chaĥtvlki,	Chocta Indians.
Maskɷke,	Maskɷkvlki,	Creek "
Wasasv,	Wasasvlki,	Osage "
Sulitawv,	Svlitawvlki,	Soldiers.
Kowetv,	Kowetvlki,	people of Coweta Town, etc.

DECLENSION OF SOME PROPER NOUNS.*

	Singular.	*Plural.*
First form	Istihvtki.	Istihvtkvlki.
Nominative	Istihvtkit.	Istihvtkvlkit.
Possessive	Istihvtki im.	Istihvtkvlki im.
Objective	Istihvtkin.	Istihvtkvlkin.
First form	Chani, John ; Plural wanting.	
Nominative	Chanit.	
Possessive	Chani inkvpɷtɷkv, John's hat.	
Objective	Chanin.	

SECOND DECLENSION—*Continued.*

Chvnvrke	t	n	my abdomen.
Chenvrke	t	n	your "
Envrke	t	n	his "
Chvfɵlɷwv	t	n	my shoulder.
Chefɵlɷwv	t	n	your "
Efɵlɷwv	t	n	his "
Vmpɷlɷkchv	t	n	my hip.
Chimpɷlɷkchv	t	n	your "
Impɷlɷkchv	t	n	his "

* All Creek nouns that may be called, or spoken to, have a vocative or nominative case independent, which is distinguished by a strong accent on the final letter of the first form ; or sometimes by adding tɷyichkat for the singular, and tɷyachkat for the plural.

Chvhvffi	t	n	from the hip to the knee.
Chehvffi	t	n	
Ehvffi	t	n	
Chvsvkpv	t	n	the arm.
Chesvkpv	t	n	
Esvkpv	t	n	

Chvñkichki (my hand's mother), my thumb.
Chvnkissmilkv (my hand to point with), my fore-finger.
Chvnki nvrkvp hoerv (my hand in the middle), my middle finger.
Chvñki hɷchifkvsekɷ (my hand name none), ring-finger.
Chvñkichhoswochi (hands' little babe), my little finger.
Chvlli ichki (my foot's mother), my great toe.
Chvlli, my foot; chvlli chiskv, my heel.
Chvtɷlaswv, my tongue; Chvchokwv, my mouth.

All the nouns are declined as those above, and have the possessive signs chv, che, and E, for the first, second, and third persons, prefixed.

LIST OF SOME CREEK NOUNS DECLINED.

SECOND DECLENSION.

NOTE.—Nearly all the names of the different parts of the body belong to the second declension; *i.e.*, they are never used without the possessive pronoun prefixed. In the declension of the following nouns I will give only the first form, and then the final letters, or signs of the other cases.

Chvkv	t	n	my head.
Chekv	t	n	your "
Ekv	t	n	his "
Chvlli	t	n	my foot or feet.
Chilli	t	n	your "
Illi	t	n	his "
Chvnotti	t	n	my tooth or teeth.
Chenotti	t	n	your "
Enotti	t	n	his "

Chvhvchkω	t	n	my ear.
Chehvchkω	t	n	your "
Ehvchkω	t	n	his "
Chvyupω	t	n	my nose.
Cheyupω	t	n	your "
Eyupω	t	n	his "
Chvnokwv	t	n	my neck.
Chenokwv	t	n	your "
Enokwv	t	n	his "
Chvhokpi	t	n	my breast.
Chehokpi	t	n	your "
Ehokpi	t	n	his "

OBSERVATIONS ON CREEK PRONOUNS.

Pronouns are employed to prevent a too frequent repetition of nouns.

As they stand for nouns, they are, of course, subject to the same variations on account of person, number, and case. Creek pronouns have no gender.

PERSONAL PRONOUNS are used immediately for the nouns, to continue the sense without repetition.

Creek personal pronouns are of two kinds, *contracted* and *uncontracted.*

The uncontracted personal pronouns are uniformly regular in their variations on account of case.

EXAMPLES.

	First person, singular.	*First person, plural.*
First form	Vni, I.	Pωmi, we.
Nomin.	Vnit, I.	Pωmit, we.
Objective	Vnin, me.	Pωmin, us.
	Second person, singular.	*Second person, plural.*
First form	Chemi, thou or you.	Chemitaki, ye or you.
Nomin.	Chemit, thou or you.	Chemitakit, ye or you.
Objective	Chemin, thee or you.	Chemitakin, you.

	Third person, singular.	*Third person, plural.*
First form	Emi, he, she, or it.	Emitaki, they.
Nomin.	Emit,he, she, or it.	Emitakit, they.
Objective	Emin, him, her, it.	Emitakin, them.

Note 1.—Personal pronouns, in composition with nouns to denote the possessive case, are nearly always contracted ; as, *vm*istvlke, my people ; *chim*istvlki, your people ; *em*, or *im*istvlki, his people.

Note 2.—Personal pronouns, when they stand for nouns in the objective case, are nearly always contracted, and form mere prefixes to the active transitive verbs ; as, *che*kerriis, I know you ; *che*nωkichiiyes, I love you ; *che*tepkiis, I whip you, etc.

Note 3.—The contracted forms of pronouns denoting possession, and of those which stand for nouns in the objective case, are the same ; but may always be distinguished by the following rule : When they denote possession, they are prefixed to the name of the thing possessed ; but when they are the object of an action, they are prefixes to the verbs expressing the action.

Examples of contracted possessive pronouns.	*Examples of contracted objective pronouns.*
Chv nahvmki, my clan.	Chin hωmichiiyes, I hate you.
Che nahvmki, your clan.	Che tepkiis, I whip you.
Enahvmki, his or her clan.	Chvtepkiis, he whips me.
Pωn, or pωnahvmki, our clan.	Chetepkis, he whips you.
Chemitaki chinahvmki, your clan.*	Pωtepkis, he whips us.
Emitaki inahvmki, their clan.	Intepkiis, I whip his, or hers.

* From these examples it will be seen that the second and third persons plural of the possessive pronouns are doubled ; *i.e.*, the plural pronoun stands by itself, and the singular of the same person forms a contracted prefix to the noun.

EXAMPLES OF CONTRACTED PRONOUNS IN THE POSSESSIVE AND OBJECTIVE CASES.

Singular.		*Contractions.*
First person	vni, I.	vn, vm, chv.
Second "	chemi, thou.	che, chin, chim,
Third "	emi, he, etc.	em, en, in, e, & m.*

Plural.		*Contractions.*
First person	pɷmi, we,	pɷm, pɷ, pon.

The second and third persons plural are set down in full, and the contracted forms *chin* and *in* of the second and third persons singular prefixed to the nouns.

I can not yet discover any rule by which we may determine which form of the contractions of a given person ought to be preferred to another in any sentence, save the general one of *euphony*. I can see that it would be unpleasant to the ear, or difficult to pronounce, if any form were selected contrary to the *usus loquendi*, or common use of speaking the language; and I am persuaded that that is the only law governing these contractions.

I will now give some examples of the various forms of contracted personal pronouns, prefixed to the neuter verb *to be*, as it is also contracted; and, by observing the italicized prefixes, the student will see how they are varied for the sake of euphony.

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* The following example will illustrate the method and extent of contracting the pronouns: Emit is the third person singular from vni, I, ɷpɷnvkv is word or speech; now, instead of saying ɷpɷnvkv, or em ɷpɷnvkv, or even im ɷpɷnvkv, it is usual to drop all the letters except the last, which is m, and to say mɷpɷnnvkv for his word.

INDICATIVE MOOD—PRESENT TENSE.

First person, singular number.

Vntώmiis, it is mine.

1 *Vntώ*miis, it is mine.
2 *chintώ*michkis, it is yours.
3 *emitώ*mis, it is his or hers.

1 *pontώ*mes, it is ours.
2 *chenakitakit* ωmis, it is yours.
3 *enakitakit* ωmis, it is theirs.

1 *vmi*tates, it was mine (imper. tense).
2 *chime*tates, it was yours.
3 *emit* ωmvtes, it was his.

1 *pωmit* ωmeyetates, it was ours.
2 *chemitakit* ωme páchkvtes, it was yours.
3 *enakitakit* ώmvtes, it was theirs.

1 *vnit* ώmiimvtvs, it had been mine (pluperfect).
2 *chemit* ωme pichkemvtvs, it had been yours.
3 *emit* ωmépimvtvs, it had been his.

1 *pωmit* ωmépimvtvs, it had been ours.
2 *chintakit* ωme páchkimvtvs, it had been yours.

INDICATIVE MOOD—PRESENT TENSE.

First person, singular number.

chvnakitis, it belongs to me.

1 *Chv*nakitis, it belongs to me.
2 *che*nakitis, it belongs to you.
3 enakitis, it belongs to him.

1 *pω*nakitis, it is ours.
2 *che*nakitaki chenakitis, it is yours.
3 enakitakitis, it belongs to them.

1 *ch*vnakitates, it was belonging to me (im. tense).
2 *che*nakitates, it was belonging to you.
3 enakitates, it was belonging to him or her.

1 *p*ωnakitates, it was belonging to us.
2 *chemitaki* chenakitates, it was your own.
3 *e*nakitaki tates, it was their own.

1 *chv*nakitώmvtes, it had belonged to me (perfect).
2 *che*nakit ώmimvtvs, it had been your own.
3 *e*nakit ώmimvtvs, it had been his own.

1 *p*ωnakit ώmimvtvs, it had been our own.
2 *chenakitakit* ωmepi mvtvs, it had been yours.

NOTE.—By turning to the conjugation of the verbs it may be seen how this will go through all the moods and tenses.

DEMONSTRATIVE PRONOUNS are such as precisely point out the nouns to which they refer.

As there are no articles in Creek, the demonstrative pronouns are used in their place, when there is no other method of pointing out the particular noun referred to ; as, isti hvmkit, one person, or a person ; ma isti, that person, or the person.

Heyv or Heyvt, *this;* mvt or ma, *that*, are demonstrative pronouns.

Heyvt and mvt are declined like nouns.

INDEFINITE PRONOUNS are such as point out nouns in an indefinite manner.

First form.	*Nomin.*	*Objective.*	
Apvlwv,	apvlwvt,	apvlwvn,	some or a part.
etv,	etvt,	etvn,	the other or another.
nvpv,	nvpvt,	nvpvn,	no one } applied to persons
Isti istώme,	isti istώmet,	isti istώmen,	any one } applied to persons
ωmvlkv,	ωmvlkvt,	ωmvlkvn,	all.

Singular.

maώma,	maώmat,	maώman,	such person or thing.

Plural.

maώmaka,	maωmakat,	maωmakan,	such persons or things.

Compound Personal Pronouns.

Nominative case.		*Objective case.*
Vnimáhωsat,	I myself,	vnimáhωsan.
chemimáhωsat,	you yourself,	chemimáhωsan.
emimáhωsat,	he himself,	emimáhωsan.
pωmimáhωsat,	we ourselves,	pωmimáhωsan.
chemitaki máhωsat,	ye yourselves,	chemitakimáhωsan
emitaki máhωsat,	they themselves,	emitakimáhωsan.

The words corresponding to our Relative Pronouns are :

Isti istώmiis, whoever.	Istiimvt, who? *singular.*
naki istώmiis, whichever.	Istiimvtaki, who? *plural.*

istώmati, which? (applied to persons or things.)

REMARKS ON CREEK ADJECTIVES.

1. An Adjective is used to express the quality or kind of the noun to which it belongs ; as, *svtvrokkω here*, a good apple ; *svtvrokkω chvmpe*, a sweet apple, etc.

2. Creek adjectives are placed immediately after the nouns which they qualify.

3. The noun to which an adjective belongs is not varied on account of case, but is placed according to its first form, or simple name.

4. Adjectives are declined like nouns, and always assume the case that the noun would be in if it had no adjective to qualify it.

5. Adjectives are varied on account of number, and, as common Creek nouns are not, their number, whether singular or plural, may be known by the adjective.

6. The degrees of comparison may be called Positive, Comparative, and Superlative ; though the first is hardly a degree of comparison.

7. Creek adjectives are remarkably regular and uniform, both in their declensions and comparisons.

The comparative degree is formed by prefixing *sin* to the positive, and the superlative is formed by prefixing *ri* to the comparative; as, *chvmpe*, sweet; sinchvmpe, sweeter; risinchvmpe, sweetest. These may be declined like nouns; as,

First form.	*Nomin.*	*Objective.*	
chvmpe,	chvmpet,	chvmpen,	sweet.
sinchvmpe,	sinchvmpet,	sinchvmpen,	sweeter.
risinchvmpe,	risinchvmpet,	risinchvmpen,	sweetest.

NOTE.—In conversation or speaking, any of these degrees may be made more forcible by accent; as, hωpiiye, far off; hωpíiye, very far off, etc.

COMPARISON AND DECLENSION OF ADJECTIVES.

Singular.

	First form.	*Nomin.*	*Objective.*	*Engl.*
Posit.	Kvmǝksi,	kvmǝksit,	kvmǝksin,	sour.
Comp.	sinkvmǝksi,	sinkvmǝksit,	sinkvmǝksin.*	
Super.	risinkvmǝksi,	risinkvmǝksit,	risinkvmǝksin.	

Plural, or added to nouns that have a plural meaning.

Posit. kvmǝksvke, kvmǝksvket, kvmǝksvken, sour.
Comp. sinkvmǝksvke, sinkvmǝksvket, sinkvmǝksvken.
Super. risinkvmǝksvke, risinkvmǝksvket, risinkvmǝksvken.

Singular.

Posit.	rokke,	rokket,	rokken,	big, or large.
Comp.	sinrokke,	sinrokket,	sinrokken.	
Super.	risinrokke,	risinrokket,	risinrokket.	

* For lack of space the English of the comparative and superlative degrees has to be omitted, but the signs *more* and *most* can be understood.

Plural.

Posit. rokrokke, rokrokket, rokrokken, large.
Comp. sinrokrokke, sinrokrokket, sinrokrokken.
Super. risinrokrokke, risinrokrokket, risinrokrokken.

Singular.

Posit. hɵme, hɵmet, hɵmen, bitter.
Comp. sinhɵme, sinhɵmet, sinhɵmen.
Super. risinhɵme, risinhɵmet, risinhɵmen.

Plural.

Posit. hɵmvke, hɵmvket, hɵmvken, bitter.
Comp. sinhɵmvke, sinhɵmvket, sinhɵmvken.
Super. risinhɵmvke, risinhɵmvket, risinhɵmvken.

Singular.

Posit. likwe, likwet, likwen, rotten.
Comp. sinlikwe, sinlikwet, sinlikwen.
Super. risinlikwe, risinlikwet, risinlikwen.

Plural.

Posit. likhɷwe, likhɷwet, likhɷwen, rotten.
Comp. sinlikhɷwe, sinlikhɷwet, sinlikhɷwen.
Super. risinlikhɷwe, risinlikhɷwet, risinlikhɷwen.

In a few examples the *n* of the comparative and superlative signs is changed into *m*, for the sake of euphony; as, Posit. Θklani, yellow; Comp. simɵklani, more yellow, etc.

I find one example (there may be others) where the plural has an entirely different root from the singular; as, chɵtke, small, applied to one thing that is small; and lɷpechke, small, applied to many of a kind that are small.

Some adjectives have a superlative signification in themselves, and hence do not admit of the degrees of comparison ; as,
ɷmvlkv, all.
yɷksvsekɷn, everlasting, or without end ;
ittitayet, enough, or sufficient ;
ispɷke, the last, or the end.

The first two of these adjectives admit of no plural, but the last does when applied to the last or end of several things ; as the ends of corn rows, etc.

I have found that the following is a rule that will most generally apply in forming the plural adjectives from the singular.

Adjectives of two syllables form their plurals by inserting the contracted form of the first syllable between the two syllables of the singular, thereby making three ; as, *Sing.* tvphe, wide ; *Plur.* tvptvhe. From this it seems that at first the Creeks may have formed the plural by a repetition of the singular ; as, tvphe tvphe, and then shortened to tvptvphe, and finally to tvptvhe.

Singular and Plural of Creek Adjectives.

Hvlwe,	hvlhowwe, high.
lowke,	lowlvke, deep (applied to liquids).
sɷfke,	sɷfsɷke, deep (applied to solids).
pvfne,	pvfpvne, fast or swift.
wvnhe,	wvnwvhe, hard (applied to substances).
lɷwvchke,	lɷwvchlɷke, soft " "
lvste,	lvslvte, black.
tvphe,	tvptvhe, wide.
silkɷse,	silsikɷse, narrow.
kɷchɷkne,	kɷchɷnchɷke, short.
chate,	chatvke, red.
hvtke,	hvthvke, white.
lane,	lanvke, green.
hɷlwake,	hɷlwahɷke, bad, or evil.
sulke,	sulsɷke, many (the plural is applied to many parcels, each containing many).

OF ADVERBS.

1. Creek Adverbs are generally placed *before* the words to which they belong to qualify them; as, *yikchen* ωpωnayit, he spake *loud; mihinwȯ̀sin* chekiichakiis, *verily, verily*, I say unto you, etc.

2. Sometimes, in Creek, what we call the adverb in English forms a part of the main verb; as, Hechekares, shall *not* see; eachekates, did *not* want; ωĺicheyekares, shall *not* come into; kωĺimatskvs, do *not* wonder, etc.*

3. Some adverbs are compared like adjectives; as, hére, well; sinhére, better; risinhére, best, etc.

The following list embraces a few of the different classes of Creek adverbs.

1. Of Number; hatvm, again; svnvchumv, again; hvmkv, sahokolv, svtochenv, once, twice, thrice, etc.

2. Of Order; risahωkωlat, 2ndly; risattochenat, 3dly, etc.

3. Of Place; etiin, away, or somewhere else; anakvn, near by; ittimposat, very near to; mvn, there; irtvpalv, on the other side, etc.

4. Of Time present; mochv, immediately; hiiyωmat, now, etc., *past;* poksvñke, yesterday; poksvnki vsiiyvnke, day before yesterday.

Future; mωchviiyati, after this; pokse, to-morrow; inyupv, rimωhyupv, emωĺiyupvn, etc.

Indefinite; hvti, yet; etán, at the same time; ayokhvmkωsin, suddenly; istωfiis, always; emawωliichin, near by (as to time); hωfωnehmáhin, a long time; chahomvn, before me.

5. Of Quantity; ittetayin, enough.

6. Of Manner or Quality; tωĺikvlke, all together; tvlkωs, only; istvmaĺiin, greatly; eĺike, secretly; fikhvmkωsit, boldly; lvpken, quickly; hvlwen, high,

* For further explanation, in my conjugation of the verb kiichetv, I will put the negative form throughout.

tvlkekos, not only; lvpɷntkɷsit, perpendicularly; ittitiihvmkin, equally; ɷhhatvlakin, the more; matapɷmɷsin and etapɷmɷsin, in the same manner; ɷme, like; yikchen, loud, etc.

OF PREPOSITIONS.

1. Creek Prepositions usually form affixes to nouns or prefixes to verbs, being seldom used by themselves; but whether used in composition, or alone; they perform the same office of English prepositions, except that they do not always govern the objective case.

2. When prepositions are affixed to nouns, they are declined like nouns and adjectives; and always assume the same case that the noun would be in, if it stood by itself.

DECLENSIONS OF SOME PREPOSITIONS.

First f.	*Nom.*	*Obj.*	
ɷfv,	ɷfvt,	ɷfvn,	in.
ɷsse,	ɷsset,	ɷssen,	out of.
ɷnvpv,	ɷnvpvt,	ɷnvpvn,	on top.*
elichv,	elichvt,	elichvn,	under.

EXAMPLES OF PREPOSITIONS IN COMPOSITION WITH NOUNS.

Chɷkɷɷfvt lvchpetiis, the house was wet inside, or rather the inside of the house was wet; chɷkɷɷfvn, liikis, I am in the house; ittɷ howki ɷfv, in a hollow tree.

3. When prepositions are joined to the participial form of the verb, they are also declined like nouns; as,

* Philosophically speaking, these prepositions are used as nouns, or else as adjectives, the in-side, out-side, top-side, under-side, etc.

First form.	*Nom.*	*Obj.*
Eterepωte,	cterepωtet,	eterepωten, going through.
etehωyvne,	etehωyvnet,	etehωyvnen, going by.
cheye,	cheyet,	cheyen, going in.
ωsse,	ωsset,	ωssen, going out.

4. There are various and convenient ways of prefixing prepositions to Creek verbs so as to vary the meaning of the principle verbs, and to make them express much in little.

EXAMPLES.—Litkvs, run; *ok*litkvs, run *down* or *into;* islitkvs, run *with* it; ωĺlitkvs, run *on* or *to* a thing; *in*litkvs run *from* a person or thing; *Sin* litkvs, run *with* it, *from* another person or thing; as if a man had a ball, and I were to say to another standing by, Sinlitkvs! I would, by that, command him to take the ball from the man and run with it.

RULE.—Prepositions in composition with verbs require the objective case expressed or understood; as,

"Pωyvfikchv hωlwakatit Chutvsin ωĺcheyvtes," "The devil entered *into* Judas."

"Chehωfvn ωĺhakvsvmvkis," "Believe *in* God."

"Chvrkin ωĺhayepiiyet ωmikv," "Because I go *to* my father."*

NOTE.—It will be seen from the above examples that the objective case immediately precedes the preposition.

OF INTERJECTIONS.

Interjections are words which express sudden passion or emotion; as, Aeha! alas! etc.

As Creeks are not very impulsive, they use but few interjections, and these are generally unimportant and indeclinable words.

* In my rules I prefer calling these prepositional verbs.

LIST OF INTERJECTIONS.

Aehá! alas! Kɒt! used to draw attention, but chiefly as the first sign of an interrogation; as, Kɒt! chechepokketé? What! are you mad? Ilelaĥ! What a pity! Kɒh! is used when one is a little scared or surprised, as when a snake is discovered near by. Tah! is used in a scolding way, as when any thing does not please the speaker. Ɵih! or iieh! is frequently used when one makes a mistake, or just thinks of something that had been forgotten. Nahonwv! spoken in a slow reflecting tone, is equivalent to Let me see, or, Let me study. Hɷh! denotes assent to a speech, and implies that you both hear and approve what is said. Mihinwv! is an exclamation equivalent to That's the truth!

OF CONJUNCTIONS.

Creek Conjunctions are indeclinable words, that are used to connect sentences. They do not connect words, as in English, because it is contrary to the idiom of the language. When we say in English "James and John will come," *and* is a copulative conjunction connecting James with John; but the Creeks would say, "Chimi, Chani iittipvket, alahɷkvres." In this sentence there is only a comma, where we use *and;* and ittipvket (meaning both the persons mentioned, as it is dual in form,) is nominative to alahɷkvres, will come, which is also dual. In the sentence "Peter, James, and John will come;" the Creeks would say, "Petv, Chimi, Chani tɷĥkvlket yiichvres." In this sentence tɷĥkvlket refers to the persons named as a pronoun in the plural number and is nominative to the plural verb yiichvres. The singular form of the verb is alvkvres; as, "Chanit

alvkvres," "John will come." The word ɷmati, corresponding to the *if* in English, is joined to the verb in the subjunctive mood; as, kiichiinɷmati, if I say.

"Rimɷhyupv Chesvs techokkakat, ichkin, imistvlkin, tɷhkvlkit Kapvnyvn tvlɷfvn okhvtvpechvtes; mɷmiis nitta vnvchɷme apɷkekates." In the above sentence *mɷmiis* is a conjunction connecting the two parts of the sentence, and it is the only one that occurs; while the English employs four in the translation. "After this Jesus went down to Capernaum, he, *and* his mother, *and* his brethren, *and* his disciples; *and* they continued there not many days."

The principal conjunctions in Creek are—

Mɷmit,	and,	These words are varied in the final letters *t* and *n*, only for the sake of euphony.
mɷlimit,	and afterward,	
mɷmin,	and,	
mɷlimin,	and afterward,	
mɷmɷf,	and then,	
mɷlimɷf,	and after then,	
ɷmikv,	because, for, etc.,	

mɷmet ɷmikv, and because, and for that reason.
mɷmiis, but (expressing opposition of meaning).
mɷnkat, but if not, " " " "
mɷme mɷmiis, but notwithstanding, though, yet, etc.

OF VERBS.

A Verb is a word that expresses *action* or *being;* as, iiyiis, I am going; tɷyiis, I am. To verbs belong *number, person, mood,* and *tense.*

As Creek transitive* verbs have to agree with their objective, as well as with their nominative cases, they are varied *five* ways, on account of number, which I shall call first and second singular, dual, and first and second plural.

* A verb is transitive when the action terminates on an object.

A verb is in the first singular when its nominative and objective cases are both singular; as, Vm islafkvn isheĺichiis, I have found my knife.

A verb is in the second singular when its nominative is singular, and its objective plural; as, Wak'atœtkvlki isheĺichiis, I have found the steers.

A verb is in the *dual* when its nominative is dual, or implies two persons or things; as, Wak'atœlkvlki sehœkiis, The (two) oxen were standing.

A verb is in the first plural when the nominative is plural and the objective singular; as, Pœn svlvfkin wanaĺyes, We tied our prisoner.

And a verb is in the second plural when its nominative and objective cases are both plural; as, Pœn svlvkin wanawiiĺiches, We tied our prisoners.

When the nominative case denotes the person speaking, the verb is in the first person; as, tœyiis, I am. When the person spoken to is nominative, the verb is then in the second person; as, tœyichkis or tœyit, thou art; but when the person or thing spoken of is nominative, the verb is in the third person; as, tœmis, he, she, or it is. Then, verbs have three persons, called first, second, and third.

As a general rule, *ii* is the sign of the first person, *ich* of the second, and *i* of the third.

As first person, atœtk*ii*n, I work; second person, atœtk*ich*kin, thou workest; third person, atœtk*i*n, he or she works. Mak*ii*s, I say; mak*ich*kis, you say; mak*i*s, he says.

The following rule, I believe, is universal throughout the language, viz., the first person has the vowel long; the second person changes ii, a, or e into i or a short and adds ch; and the third person changes ii or e long into i or v short, before the signs of the tenses; as, litkāres, I will run; litk*ich*kvres, you will run; litkvres, he, she, or it will run.

OF MOODS AND TENSES OF VERBS.

The Mood of a verb denotes the *manner* in which its action or being is represented. The Indicative mood declares or denies a thing; as, Iiyvraniis, I will go; Iiyvranakes, I will not go; or, it asks a question; as, Ayechka? Are you going?

The Subjunctive mood expresses action or being in a doubtful or conditional manner; or, when a verb is followed by a termination that expresses a condition, doubt, motive, wish, or supposition, it is in the subjunctive mood; as, Irkvnakiin ωmati, If I preach; Atotkiiyvtin ωmati, If I had labored; Yvhiikvranîin ωmati, If I am going to sing, etc.

The Imperative mood is used for commanding, inviting, or permitting; and, as a command may be given harshly as to a servant, or respectfully as to an equal, the Creeks have two forms of the imperative; as,

Sing. liikvs,* sit down;		liikepvs, take a seat	}	If you please.
Dual. kakvkis,	"	kakepvkis, "		
Plur. apωkvkis,	"	apωkepvkis, "		

The Potential mood implies power, necessity, or obligation; as, Chetepkiiyes, I can whip you; Nochvrvniiyat tvlkis, I must sleep; Makvkvntωmatin ωmiis, I ought to have said, etc.

The Infinitive mood expresses an action in a general manner, without reference to person, number,

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* *Scha!* terminates every command in Creek; and, indeed, almost every sentence in conversation. It is seldom used in the pulpit. I think it is a conversational period, or pause; but about this there are various opinions.

or case; as, Ayetv, To go; or, it asks permission; as, Ahyvris, Let me go, etc.*

A Participle in Creek, like the present participle in English, is a form of a verb that expresses what is now taking place, but not finished; and, unlike ours, it is varied on account of number and person; as, kiichiin, kiichichkiin, kiichin, I saying to him or her, you saying, he or she saying, etc. (See the conjugation of verbs for further information.)

TENSE means *time;* and the variations of the verb which indicate the time of the action are usually denominated its *tenses;* but, as the Creek verb can indicate by its inflections that the action was performed at a given time, according to the *personal knowledge* of the speaker, or according to *information received*, and *not* with personal knowledge, or that an action has been performed from time to time, or *habitually*, I shall call all these its tenses.

According to this definition, Creek verbs have *ten tenses;* the present, first past, second past, third past, and fourth past; which imply that the speaker has personal knowledge of the facts. The *historical* past tense, which is found only in the indicative mood; the *frequentative*, and the first, second, and third future tenses.

The Present tense represents an action that is going on at the time it is mentioned; as, Kiichiis, I say to him or her.

The First Past represents an action that occurred only a moment previous, or any previous time of the day in which it is mentioned; and is formed by insert-

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* In English *to* is the sign of the infinitive, and the only mark by which it can be distinguished from many nouns; in Creek there is a still closer resemblance between the noun and infinitive; as, atθtkitv, labor, a noun; and atθtkitv, to labor, infinitive; taskitv, a leap; and taskitv, to jump, etc.

ing a rough breathing or accent on the syllable preceding the final one; as, present, Kiichiis, first past, Kiiĺchiis, I said to him.

The Second Past represents an action or event that transpired at any time before the day on which it was mentioned, and the previous week or two; and has *vñkis* for its sign; as, Kiichiiyvñkis, I said to him.

The Third Past represents an action or event that occurred more than a week or two before the time in which it was mentioned, yet not so far back as to make it equivalent to the time indicated by the English adverb *long ago;* and has *mvtvs* for its sign; as, Kiichiimvtvs, I said to him, or had said to him.

The Fourth Past represents an action or event that occurred long ago, but only as far back as the speaker's memory can reach; for this, as well as the previous tenses, imply that the speaker has some personal recollection or knowledge of whatever is implied in the verb; it has *vntvs* for its sign; as, Kiichiiyvntvs, I said to him or her long ago.

The Historic tense represents actions or events of which the person relating them has no personal knowledge or consciousness, but is dependent upon the *history*, or testimony of others; it has *vtes* for its sign, and is confined to the indicative mood; as,

1*st person*, 1*st singular*, kiichiiyvtes, I said to him.
2*d* " " kiichichkvtes, you said to him.
3*d* " " kiichvtes, he said to him.

In the use of this tense, if the testimony is not expressed, it must be plainly implied from the connection or context; such as mahɷkvntis, They say that I or you said thus and so, though I or you may have forgotten it. In a book or translation, the third persons only are used, and then the document is represented as speaking by the authority of the writer or author; as, "Chesvsit Chusvlkin Kiicha-

kvtes," "Jesus said to the Jews," *i.e.*, Chanit [or some one of the evangelists] chɷyvtes, being understood; and hence the statement of that fact is made to rest upon the testimony of the evangelist.

The Frequentative tense has reference to an action that takes place *frequently*, habitually, or from time to time, and has *vntɷn* for its sign; as, Kvllepvntɷn, He frequently broke off a piece; Vnitvntɷn, I am *habitually*, or from time to time (annoyed, or whatever else may be expressed); Kiichvntɷn, He had frequently said to him, etc.

Ran, preceding the sign of the person, is the sign of the first future; as, Kiichvraniis, I will say to him.

Res is the sign of the second future; as, Kiichares, I will say to him at some future time.

Tares is the sign of the third future; as, Kiichepiiyvte tares, I will have said to him, etc.

Nɷmati is the sign of the Subjunctive Present; *tinɷmati* of the past; *wiitiiyes*, or *wiites*, of the first future; *ran* before the sign of the person, and *wiitiiyes* or *wiites* added, is the sign of the second future; and the third future is formed by prefixing *ran* to the sign of the person, and adding *ɷmati*.

The Imperative has two forms of the present tense: the mild and the harsh, as may be seen in the conjugations of the verbs; it is also varied on account of the objective case. The singular ends in *vs*, and the plural in *kis*. Unlike any other language that I know, the Creek verb has an imperative future tense; as, present, eyaketechvs; future, eyaketechvtchvs; (*in the future*) be careful, or examine yourself.

The Potential mood has only the Past, Present, and Future; *es* is the sign of the present, *ran* before the sign of the person, and *tvlkis* is the sign of the future.

The Past tense has *ɷmiis* for the first person, ɷmichkis for the second, and *ɷmis* for the third.

CONJUGATION OF VERBS.

The Conjugation of a verb is the regular formation and arrangement of its several tenses, numbers, and persons.

Creek verbs have but one conjugation.

Conjugation of the regular transitive verb

ISSETV, To take.

ACTIVE VOICE—INDICATIVE MOOD—PRESENT TENSE.

First singular.	*Second singular.*
1 Esiis, I take it.	1 chawiis, I take them.
2 esichkis, thou takest it.	2 chawichkis, thou, etc.
3 esis, he takes it.	3 chawis, he takes them.
First plural.	*Second plural.*
1 eses, we take it.	1 chawes, we take them.
2 esachkis, ye take it.	2 chawachkis, ye, etc.
3 esakis, they take it.	3 chawakis, they, etc.

Imperfect, or first past time.

First singular.	*Second singular.*
1 issiis, I took it.	1 chaĺwiis, I took them.
2 issichkis, you took it.	2 chaĺwichkis, ye, etc.
3 issis, he took it.	3 chaĺwis, he took them.
First plural.	*Second plural.*
1 isses, we took it.	1 chaĺwes, we took them.
2 issachkis, ye took it.	2 chaĺwachkis, ye, etc.
3 issahkis, they took it.	3 chawaĺkis, they, etc.

Perfect, or second past time.

First singular.	*Second singular.*
1 esiiyvñkis, I have taken it.	1 chawiiyvñkis, I have taken them.
2 esichkvñkis, thou hast taken it.	2 chawichkvñkis, you have taken them.
3 Esvñkis, he has taken it.	3 chawvñkis, he has taken them.

First plural.	*Second plural.*
1 eseyvñkis, we have taken it.	1 chaweyvñkis, we have taken them.
2 esakachkvñkis, ye have taken it.	2 chawachkvñkis, ye have taken them.
3 esakvñkis, they have taken it.	3 chawakvñkis, they have taken them.

FIRST SINGULAR.

Pluperfect or third past time.

1 Esiimvtvs,	I had taken it.	
2 Esichkemvtvs,	You had taken.	
3 Esimvtvs,	He had taken.	

Fourth past time.

1 Esiiyvntvs,	I took.	Long ago.
2 Esichkvntvs,	You took.	
3 Esvntvs,	He took.	

First future.

1 Issvrániis,	I will take.	Very soon, or immediately.
2 Issvránichkis,	You will take.	
3 Issvránis,	He will take.	

Second future.

1 Issáres,	I will take.	At some future time.
2 Issichkvres,	You will take.	
3 Esvres,	He will take.	

Third future.

1 Issepiiyvte táres,	I will have taken.	Before some future time mention'd.
2 Issepichkvte táres,	You will have taken.	
3 Issippvte táres,	He will have taken.	

Subjunctive mood present, or elliptical future time.

1 Esiin·ómati,	If I take.
2 Esichkin ωmati,	If thou takest.
3 Esin ωmati,	If he take.

Subjunctive past time.

1 Esiiyvtin ωmati, If I had taken.
2 Esichkvtin ωmati, If thou hadst taken.
3 Esvtin ωmati, If he had taken.

First form of the subjunctive future.

1 Esiwiitiiyes, I may take.
2 Esichkewiites, Thou mayest take.
3 Esiwiites, He may take.
} But it is doubtful.

Second form of the subjunctive future.

1 Isvrane wiitiiyes, Probably I will take.
2 Issvranichke wiites, Probably you will take.
3 Issvrane wiites, Probably he will take.
} At a future time.

Third form of the subjunctive future.

1 Issvraniin ωmati, If I am going to take.
2 Issvranich kin ωmati, If you are going to take.
3 Issvranin ωmati, If he is going to take.

Fourth form of the subjunctive future.

1 Issepiiyvte tωwiitvres, If I shall have taken.
2 Issepichkvte tωwiitvres, If thou shalt have taken.
3 Issippvte tωwiitvres, If he shall have taken.

Imperative Mood.

1 Issvs, Take thou, or, do thou take. [Harshly spoken.]
2 Issipus, Take. [Spoken in a mild way.]

Potential mood, present time.

1 Esiiyes, I can take.
2 Esichkes, Thou canst take.
3 Eses, He can take.

Future time.

1 Issvraniiyat tvlkis, I must take.
2 Issvranichkat tvlkis, You must take.
3 Issvranat tvlkis, He must take.
} Very emphatic.

Past time.

1 Esvkvntɷmatin ɷmiis, I ought to have taken.
2 Esvkvntɷmatin ɷmich kis, You ought to have taken.
3 Esvkvntɷmatin ɷmis, He ought to have taken.

Infinitive mood.

Issitv, To take.
2 Issvris, Let me take.

Participles.

1 Esiin, I taking.
2 Esichkin, You taking.
3 Esin, He taking.

SECOND SINGULAR.—*I had taken them.*

Third past time.

1 Chawii mvtvs, I had taken them.
2 Chawichke mvtvs, Thou hadst taken.
3 Chawi mvtvs, He had taken.

Fourth past time.

1 Chawiiyvntvs, I took.
2 Chawichkvntvs, Thou didst take.
3 Chawvntvs, He took.

} Long ago.

First future.

1 Chawvraniis, I will take.
2 Chawvranichkis, Thou wilt take.
3 Chawvranis, He will take.

} Very soon.

Second future.

1 Chawáres, I will take.
2 Chawichkvres, Thou wilt take.
3 Chawvres, He will take.

} At some future time.

Third future.

1 Chawepiiyvte táres, I will have taken.
2 Chawepichkvte táres, Thou wilt have taken.
3 Chawepvte táres, He will have taken.

Before some other future time.

Subjunctive present.

1	Chawiin ωmati,	If I take.
2	Chawichkin ωmati,	If thou takest.
3	Chawin ωmati,	If he take.

Subjunctive past.

1	Chawiiyvtin ωmati,	If I had taken.
2	Chawichkvtin ωmati,	If thou hadst taken.
3	Chawvtin ωmati,	If he had taken.

First form of the subjunctive future.

1	Chawe wiitiiyes,	I may take.	But it is rather doubtful.
2	Chawichke wiites,	Thou mayest take.	
3	Chawe wiites,	He may take.	

Second form of the subjunctive future.

1	Chawvrane wiitiiyes,	Probably I will take	At a future time.
2	Chawvranichke wiites,	Probably thou wilt take	
3	Chawvrane wiites,	Probably he will take	

Third form of the subjunctive future.

1	Chawvraniin ωmati,	If I (am going to) take.
2	Chawvranichkin ωmati,	If you (are going to take).
3	Chawvranin ωmati,	If he (is going to take).

Fourth form of the subjunctive future.

1	Chawepiiyvte tωwiitvres,	If I shall have taken.
2	Chawepichkvte tωwiitvres,	If thou shalt have taken
3	Chawepvte tωwiitvres,	If he shall have taken.

Imperative present.

2	Chawépvs,	Do thou take (mildly).
2	Chawvs,	Take (Harshly).

Imperative future.

Chawvkvtchvs,	Take in the future.

Potential present.

1	Chawiiyes,	I can take.
2	Chawichkes,	Thou canst take.
3	Chawes,	He can take.

Potential future.

1	Chawvraniiyat tvlkis,	I must take.	Very emphatic.
2	Chawvranichkat tvlkis,	You must take.	
3	Chawvranat tvlkis,	He must take.	

Potential past.

1	Chawvkvntωmatin ωmiis,	I ought to have taken.
2	Chawvkvntωmatin ωmichkis,	You ought to have taken.
3	Chawvkvntωmatit ωmis,	He ought to have taken.

Infinitive mood.

	Chawitv,	To take.
2	Chaĥwvris,	Let me take.
2	Chaĥwikvs,	Let him take.

Participles.

1	Chawiin,	I taking.
2	Chawichkin,	You taking.
3	Chawin,	He taking.

CONJUGATION OF THE FIRST PLURAL BEGINNING AT

Third past time.

1	Esemvtvs,	We had taken it.
2	Esachkemvtus,	Ye had taken.
3	Issakemvtvs,	They had taken.

Fourth past.

1	Issakeyvntvs,	We took.	Long ago.
2	Issakachkvntvs,	Ye took.	
3	Issakvntvs,	They took.	

First future.

1 Issvranes,	We will take.	Very soon.
2 Issvranachkis,	Ye will take.	
3 Issvkvranis,	They will take.	

Second future.

1 Isseyvres,	We will take.	At some future time.
2 Issachkvres,	Ye will take.	
3 Issvkvres,	They will take.	

Third future.

1 Issipeyvte tares,	We will have taken.
2 Issipachkvte tares,	Ye will have taken.
3 Issvkepvte tares,	They will have taken.

Subjunctive present.

1 Esenώmati,	If we take.
2 Esachkin ωmati,	If ye take.
3 Esakin ωmati,	If they take.

Subjunctive past.

1 Esakeyvtin ωmati,	If we had taken.
2 Esakachkvtin ωmati,	If ye had taken.
3 Esakvtin ωmati,	If they had taken.

First form of the subjunctive future.

1 Issiwiiteyes,	We may take.	But it is doubtful.
2 Issachkiwiites,	Ye may take.	
3 Issaĥkewiites,	They may take.	

Second form of the subjunctive future.

1 Issvraneye wiites,	We may take.	At some future time.
2 Issvranachke wiites,	Ye may take.	
3 Issvkvrane wiites,	They may take.	

Third form of the subjunctive future.

1 Issvranen ωmati,	If we (are going to) take.
2 Issvranachkin ωmati,	If ye (are going to) take.
3 Issvkvranin ωmati,	If they (are going to) take.

Fourth form of the subjunctive future.

1 Issipeyvte tɷwiitvres, If we shall have taken.
2 Issepachkvte tɷwiitvres, If ye shall have taken.
3 Issepvkvte tɷwiitvres, If they shall have taken.

Imperative present.

Issvkis, Take ye (harshly).
Issvkipvkis, Take ye (mildly).

Imperative future.

Issvkvtchvs, and Issvkipvkvtchvs, Take ye (in the future).

Potential present.

1 Eseyes, We can take.
2 Esachkes, Ye can take.
3 Esakes, They can take.

Potential future.

1 Issvraneyat tvlkis, We must take.
2 Issvranachkat tvlkis, Ye must take.
3 Issvkvranat tvlkis, They must take.

} Very emphatic.

Potential past.

1 Esvkvntɷmatin ɷmes, We ought to have taken.
2 Esvkvntɷmatin ɷmachkis, Ye ought to have taken.
3 Esakvkvntɷmatin ɷmakis, They ought to have taken.

Infinitive mood.

Esvkitv, To take.

Participles.

1 Esen, We taking.
2 Esachkin, Ye taking.
3 Esakin, They taking.

CONJUGATION OF THE SECOND PLURAL.

Third past.

1 Chawe mvtvs, We had taken,
2 Chawachke mvtvs, Ye had taken.
3 Chawake mvtvs, They had taken.

Fourth past.

1 Chaweyvntvs,	We took.	Long ago.
2 Chawachkvntvs,	Ye took.	
3 Chawakvntvs,	They took.	

First future.

1 Chawvranes,	We will take.	Presently.
2 Chawvranáchkis,	Ye will take.	
3 Chawvkvranis,	They will take.	

Second future.

1 Chaweyvres,	We will take.	In future.
2 Chawachkvres,	Ye will take.	
3 Chawvkvres,	They will take.	

Third future.

1 Chawepeyvte táres,	We will have taken.
2 Chawepachkvte táres,	Ye will have taken.
3 Chawvkepvte táres,	They will have taken.

Subjunctive present.

1 Chawen ωmati,	If we take.
2 Chawachkin ωmati,	If ye take.
3 Chawakin ωmati,	If they take.

Subjunctive past.

1 Chaweyvtin ωmati,	If we had taken.
2 Chawachkvtin ωmati,	If ye had taken.
3 Chawakvtin ωmati,	If they had taken.

First form of the subjunctive future.

1 Chawe wiiteyes,	We may take.	But rather doubtful.
2 Chawachke wiites,	Ye may take.	
3 Chawake wiites,	They may take.	

Second form of the subjunctive future.

1 Chawvrane wiiteyes,	Probably we may take.
2 Chawvranachke wiites,	Probably ye may take.
3 Chawvkvrane wiites,	Probably they may take.

In future.

Third form of the subjunctive future.

1 Chawvranen ωmati, If we are going to take.
2 Chawvranachkin ωmati, If ye are going to take.
3 Chawvkvranin ωmati, If they are going to take.

Fourth form of the subjunctive future.

1 Chawepeyvte tωwiitv- If we shall have taken.
res,
2 Chawepachkvte tωwiit- If ye shall have taken.
vres,
3 Chawakepvte tωwiitv- If they shall have taken.
res.

Imperative present.

2 Chawvkepvkis, Take ye (mildly).
2 Chawvkvkis, Take (harshly).

Imperative future.

2 Chawvkvkvt chvs, Take ye (in the future).

Potential present.

1 Chaweyes, We can take.
2 Chawachkes, Ye can take.
3 Chawakes, They can take.

Potential future.

1 Chawvkvraneyat tvlkis, We must take.
2 Chawvkvranachkat tvlkis, Ye must take.
3 Chawvkvranat tvlkis, They must take.

Potential past.

1 Chawvkvntωmatin ωmes, We ought to have taken.
2 Chawachkvntωmatit ωmachkis, Ye ought to have taken.
3 Chawakvntωmatit ωmakis, They ought to have taken.

Infinitive.

Chawvketv, To take.

Participles.

1 Chawen,	We taking.
2 Chawachkin,	Ye taking.
3 Chawin,	They taking.

INDICATIVE MOOD—HISTORIC TENSE.*

First singular.

1 Esiiyvtes,	I took it.
2 Esichkvtes,	You took it.
3 Esvtes,	He took it.

Second singular.

1 Chawiiyvtes,	I took them.
2 Chawichkvtes,	You took them.
3 Chawvtes,	He took them.

First plural.

1 Issakeyvtes,	We took it.
2 Issakachkvtes,	Ye took it.
3 Issakvtes,	They took it.

Second plural.

1 Chawakeyvtes,	We took them.
2 Chawakachkvtes,	Ye took them.
3 Chawakvtes,	They took them.

INDICATIVE MOOD—FREQUENTATIVE TENSE.†

First singular.

1 Issiiyvntət,	I took it.	From time to time.
2 Issichkvntət,	You took it.	
3 Issvntət,	He took it.	

* I had not learned this tense until I had conjugated all the other parts of the verb, and it was too late to insert it in its proper place; it should immediately follow the fourth past time, which has vntvs for its sign. (See remarks on the tenses.)

† This tense should follow immediately after the Historic, in the conjugation of Creek verbs.

Second singular.

1 Chawiiyvntət,	I took them.	}	From
2 Chawichkvntət,	You took them.	}	time to
3 Chawvntət,	He took them.	}	time.

First plural.

1 Isseyvntət,	We took it.	}	From
2 Issachkvntət,	Ye took it.	}	time to
3 Issvkvntət,	They took it.	}	time.

Second plural.

1 Chawvkeyvntət,	We took them.	}	From
2 Chawvkachkvntət,	Ye took them.	}	time to
3 Chawvkvntət,	They took them.	}	time.

PASSIVE VOICE—SINGULAR.

Present time.

1 Chvshɷyes,	I am taken.
2 Chishɷyes,	Thou art taken.
3 Ishɷyes,	He, she, or it is taken.

First past.

1 Chvshɷĺyis,	I was taken.
2 Chishɷĺyis,	Thou wast taken.
3 Ishɷĺyis,	He, she, or it was taken.

Second past.

1 Chvshɷyvñkis,	I have been taken.
2 Chishɷyvñkis,	Thou hast been taken.
3 Ishɷyvñkis,	He, she, or it has been taken.

Third past.

1 Chvshɷye mvtvs,	I had been taken.
2 Chishɷye mvtvs,	Thou hadst been taken.
3 Ishɷye mvtvs,	He, she, or it had been taken.

Fourth past.

1 Chvshɷyvntvs,	I was taken.	}	Long
2 Chishɷyvntvs,	Thou wast taken.	}	ago.
3 Ishɷyvñtvs,	He, she, or it was taken.	}	

First future time.

1 Chvshωyvranis, I will be taken.
2 Chishωyvranis, Thou wilt be taken.
3 Ishωyvranis, He, she, or it will be taken.

} Very soon.

Second future.

1 Chushωyvres, I will be taken.
2 Chishωyvres, Thou wilt be taken.
3 Ishωyvres, He, she, or it will be taken.

} At some future time.

Third future tense.

1 Chvshωyvte tares, I will have been taken.
2 Chvshωyvte tares, Thou wilt have been taken.
3 Ishωyvte tares, He, she, or it will have been taken.

Before some time specified.

Subjunctive present.

1 Chvshωyin ωmati, If I am taken.
2 Chishωyin ωmati, If thou art taken,
3 Ishωyin ωmati, If he, she, or it is taken.

Subjunctive past.

1 Chvshωyvtin ωmati, If I had been taken.
2 Chishωyvtin ωmati, If thou hadst been taken.
3 Ishωyvtin ωmati, If he, she, or it had been taken.

First form of the subjunctive future.

1 Chvshωye wiites, I may be taken.
2 Chishωye wiites, Thou mayest be taken.
3 Ishωye wiites, He, she, or it may be taken.

But it is doubtful.

Second subjunctive future.

1 Chvshωyurane wiites, Probably I will be taken.
2 Chishωyvrane wiites, Probably you will be taken
3 Ishωyvrane wiites, Probably he will be taken.

But doubtful.

Third form of the subjunctive future.

1 Chvshωyvranin ωmati, If I am going to be taken.
2 Chishωyvranin ωmati, If thou art going to be taken.
3 Ishωyvranin ωmati, If he is going to be taken.

Fourth form of the subjunctive future.

1 Chvshɷyvte tɷwiitvres, If I shall have been taken.
2 Chishɷyvte tɷwiitvres, If thou shalt have been taken.
3 Ishɷyvte, tɷwiitvres, If he, she, or it shall have been taken.

Potential present.

1 Chvshɷyes, I can be taken.
2 Chishɷyes, Thou canst be taken.
3 Ishɷyes, He, she, or it can be taken.

Potential future.

1 Chvshɷyvranat tvlkis, I must be taken.
2 Chishɷyvranat tvlkis, You must be taken.
3 Ishɷyvranat tvlkis, He, she, or it, etc.
} Positively.

Potential past.

1 Chasvkvntomatin ɷmhɷyis, I ought to have been taken.
2 Chesvkvntomatin ɷmhɷyis, Thou oughtest, etc.
3 Esvkvntɷmatin ɷmhɷyis, He, she, or it, etc.

Infinitive.

2 Chvshɷyekvs Let me be taken.

Participles.

1 Chvshɷyin, I being taken.
2 Chishɷyin, You being taken.
3 Ishɷyin. He being taken.

PLURAL.

1 Pɷchowhɷyes, We are taken.
2 Chechowhɷyvkes, Ye are taken.
3 Chowhɷyes, They are taken.

1 Pɷchow wokhɷl̓yis, We were taken.
2 Chechow wokhɷl̓yvkis, Ye were taken.
3 Chowwokhɷl̓yis, They were taken.

1 Pɷchowhɷyvñkis, We have been taken.
2 Chechowhɷyvkvñkis, Ye have been taken.
3 Chowwokhɷyvñkis, They have been taken.

1 Pɷchowhɷye mvtvs, We had been taken.
2 Chechowhɷyvk mvtvs, Ye had been taken.
3 Chowwokhɷye mvtvs, They had been taken.

1 Pɷchowhɷyvntvs, We were taken.
2 Chechowhɷyvkvntvs, Ye were taken.
3 Chowwokhɷyvntvs, They were taken.
} Long, ago.

1 Pɷchowhɷyvranis, We will be taken.
2 Chechowhɷyvkvranis, Ye will be taken.
3 Chowwokhɷyvranis, They will be taken.
} Soon.

1 Pɷchowhɷyvres, We will be taken.
2 Chechowhɷyvkvres, Ye will be taken.
3 Chowwokhɷyvres, They will be taken.
} At a future time.

1 Pɷchowhɷyvte tares, We will have been taken.
2 Chechowhɷyvkvte tares, Ye will have been taken.
3 Chowwokhɷyvte tares, They will have been taken.

1 Pɷchowhɷyin ɷmati, If we are taken.
2 Cchechɷhɷyvkin ɷmati, If ye are taken.
3 Chowwokhɷyin ɷmati, If they are taken.

1 Pɷchowhɷyvtin ɷmati, If we had been taken.
2 Chechowhɷyvkvtin, ɷmati, If ye had been taken.
3 Chowwokhɷyvtin ɷmati, If they had been, etc.

1 Pɷchowhɷye wiites, We may be taken.
2 Chechowhɷyvke wiites, Ye may be taken.
3 Chowwokhɷye wiites, They may be, etc.
} But it is doubtful.

1 Pɷchowhɷyvrane wiites, Probably we will be taken.
2 Chechoɷhɷyvkvrane wiites, Probably ye will, etc.
3 Chowwokhɷyvrane wiites, Probably they, etc.

1 Pœchowhœyvranin œmati, If we are going to be taken.
2 Chechowhœyvkvranin œmati, If ye are going, etc.
3 Chowwokhœyvranin œmati, If they are going, etc.

1 Pœchowhœyvte tœwiitvres, If we shall have been taken.
2 Chechowhœyvkvte tœwiitvres, If ye shall, etc.
3 Chowwokhœyvte tœwiitvres, If they shall, etc.

1 Pœchowhœyes, We can be taken.
2 Chechowhœyvkes, Ye can be taken.
3 Chowwokhœyes, They can be taken.

1 Pœchowhœkyvranat tvlkis, We must be taken.
2 Chechowhœkyvranakat tvlkis, Ye, etc.
3 Chowwokhœyvranat tvlkis, They, etc.
} Most positively.

1 Pœchawvkvntœmatin œmhœyis, We ought to have been taken.
2 Chechowvkvntœmatin œmhœyis, Ye ought to, etc.
3 Chawakvkvntœmatin œmhœyis, They ought, etc.

1 Pœchowhœyin, We being taken.
2 Chechowhœyvkin, Ye being taken.
3 Chowwokhœyin, They being taken.

Conjugation of Letkitv, To run.

SINGULAR NUMBER.

Indicative mood, present time, singular number.

1 Letkiis, I run.
2 Letkichkis, Thou runnest.
3 Letkis, He runs.

Imperfect tense, or first past time.

1 Litiikiis, I ran.
2 Litiikichkis, You ran.
3 Litiikis, He ran.

Perfect tense, or second past time.

1 Letkiiyvñkis,	I have run.
2 Letkichkvñkis,	You have run.
3 Letkvñkis,	He has run.

Pluperfect tense, or third past time.

1 Letkiimvttvs,	I had run.
2 Letkichkemvttvs,	You had run.
3 Letki mvttvs,	He had run.

Fourth past time.

1 Letkiiyvntvs,	I ran.	Long ago.
2 Letkichkvntvs,	You ran.	
3 Letkvntvs,	He ran.	

First future tense.

1 Litkvraniis,	I will run.	Presently.
2 Litkvranichkis,	You will run.	
3 Litkvranis,	He will run.	

Second future time.

1 Litkares,	I will run.	At some future time.
2 Litkichkvres,	You will run.	
3 Litkvres,	He will run.	

Third future time.

1 Litkepiiyvte tares,	I will have run.
2 Litkepichkvte tares,	You will have run.
3 Litkepvte tares,	He will have run.

Subjunctive mood, present or elliptical future time.

1 Letkiin ωmati,	If I run.
2 Letkichkin ωmati,	If you run.
3 Letkin ωmati,	If he run.

First past time.

1 Letkiiyvtin ωmati,	If I had run.
2 Letkichkvtin ωmati,	If you had run.
3 Letkvtin ωmati,	If he had run.

First form of the subjunctive future.

1	Letki wiitiiyes,	I may run.	Doubtful.
2	Letkichke wiites,	You may run.	
3	Letkiwiites,	He may run.	

Second form of the subjunctive future.

1	Litkvrane wiitiiyes,	Probably I will run.	In future
2	Litkvranichke, wiites,	Probably you will run.	
3	Litkvrane wiites,	Probably he will run.	

Third form of the subjunctive future.

1	Litkvraniin ωmati,	If I am going to run.
2	Litkvranichkin ωmati,	If you are going to run.
3	Litkvranin ωmati,	If he is going to run.

Fourth form of the subjunctive future.

1	Litkepiiyvte tωwiitvres,	If I shall have run.
2	Litkepichkvte tωwiitvres,	If you will have run.
3	Litkepvte tωwiitvres,	If he will have run.

Imperative mood.

1	Litkvs,	Run (thou).

Potential mood, present time.

1	Letkiiyes,	I can run.
2	Letkichkes,	You can run.
3	Letkes,	He can run.

Future time.

1	Litkvraniiyat tvlkis,	I must run.
2	Litkvranichkat tvlkis,	You must run.
3	Litkvranat tvlkis,	He must run.

Past time.

1	Letkvkvntωmatit ωmiis,	I ought to have run.
2	Letkichkvntωmatit ωmichkis,*	You ought to have run.
3	Letkvntωmatit ωmis,†	He ought to have run.

---

* Or, Letkvntωmatit ωmichkis, You ought to have run.

† ωmiis added, second past time; ωmiiyetes, third past time; ωmiiyvntvs, fourth past time.

Infinitive, first form.

Litkitv,	To run.

Second form.

Litiikvris.	Let me run.

Present Participle.

1 Letkiin,	I running.
2 Letkichkin,	You running.
3 Letkin,	He running.

DUAL.

Indicative mood, present time.

1 Tωkωrkes	We run.
2 Tωkωrkachkis,	You run.
3 Tωkωrkis,	They run.

Imperfect tense, or first past time,

1 Tωkωrriikes,	We ran.
2 Tωkωrriikachkis,	Ye ran.
3 Tωkωrriikis,	They ran.

Perfect tense, or second past time.

1 Tωkωrkeyvñkis,	We have run.
2 Tωkωrkachkvñkis,	Ye have run.
3 Tωkωrkvñkis,	They have run.

Pluperfect tense, or third past time.

1 Tωkωrkemvttvs,	We had run.
2 Tωkωrkachkemvttvs,	Ye had run.
3 Tωkωrkemvttvs,	They had run.

Fourth past time,

1 Tωkωrkeyvntvs,	We ran.	Long ago.
2 Tωkωrkachkvntvs,	Ye ran.	
3 Tωkωrkvntvs,	They ran.	

First future time.

1 Tɯkərkvranes,	We will run.	}	Presently.
2 Tɯkərkvranachkis,	Ye will run.		
3 Tɯkərkvrænis,	They will run.		

Second future time.

1 Tɯkərkeyvres,	We will run.	}	At some future time.
2 Tɯkərkachkvres,	Ye will run.		
3 Tɯkərkvres,	They will run.		

Third future time.

1 Tɯkərkepeyvte tares,	We will have run.
2 Tɯkərkepachkvte tares,	Ye will have run.
3 Tɯkərkepvte tares,	They will have run.

Subjunctive mood, present or elliptical future time.

1 Tɯkɯrken ɯmati,	If we run.
2 Tɯkɯrkachkin ɯmati,	If ye run.
3 Tɯkɯrkin ɯmati,	If they run.

First past time.

1 Tɯkɯrkeyvtin ɯmati,	If we had run.
2 Tɯkɯrkachkvtin ɯmati,	If ye had run.
3 Tɯkɯrkvtin ɯmati,	If they had run.

First form of the subjunctive future.

1 Tɯkɯrke wiiteyes,	We may run.	}	Doubtful.
2 Tɯkɯrkachke wiites,	Ye may run.		
3 Tɯkɯrke wiites,	They may run.		

Second form of the subjunctive future.

1 Tɯkərkvrane wiiteyes.	We will run.	}	In future and probably.
2 Tɯkərkvranachke wiites,	Ye will run.		
3 Tɯkərkvrane wiites,	They will run.		

Third form of the subjunctive future.

1 Tɯkərkvranen ɯmati,	If we are going to run.
2 Tɯkərkvranachkin ɯmati,	If ye are going to run.
3 Tɯkərkvranin ɯmati,	If they are going to run.

Fourth form of the subjunctive future.

1 Tɷkɵrkepeyvte tɷwiitvres, If we shall have run.
2 Tɷkɵrkepachkvte towiitvres, If ye shall have run.
3 Tɷkɵrkepvte tɷwiitvres, If they shall, etc.

Imperative mood.

Tɷkɵrkvkis! Run (you two).

Potential mood present time.

1 Tɷkɵrkeyes, We can run.
2 Tɷkɵrkachkes, Ye can run.
3 Tɷkɵrkes, They can run.

Future time.

1 Tɷkɵrkvraneyat tvlkis, We must run.
2 Tɷkɵrkvranachkat tvlkis, Ye must run.
3 Tɷkɵrkvranat tvlkis, They must run.

Past time.

[Add ɷmiis for second, ɷmiiyetes for third, and ɷmiiyvntvs for fourth past time.]

1 Tɷkɵrkeyvntɷmatit omes, We ought to have run.
2 Tɷkɵrkachkvntɷmatit ɷmachkis, Ye ought, etc.
3 Tɷkɵrkvntɷmatit ɷmis, They, etc.

First form of the infinitive.

1 Tɷkɵrkitv, To run.
2 Tɷkɵrriikeris, Let us run.

Second form of the present participle.

1 Tɷkɵrken, We running.
2 Tɷkɵrkachkin, You running.
3 Tɷkɵrkin, They running.

PLURAL.

Indicative mood, present time, plural number.

1 Pefatkes, We run.
2 Pefatkachkis, Ye run.
3 Pefatkakis, They run.

Imperfect tense, or first past time.

1	Pefatiikes,	We ran.
2	Pefatiikachkis,	Ye ran.
3	Pefatiikis,	They ran.

Perfect tense, or second past time.

1	Pefatkeyvñkis,	We have run.
2	Pefatkachkvñkis,	Ye have run.
3	Hefatkvñkis,	They have run.

Pluperfect tense or third past time.

1	Pefatke mvttvs,	We had run.
2	Pefatkachke mvttvs,	Ye had run.
3	Pefatki mvttvs,	They had run.

Fourth past time.

1	Pefatke yvntvs,	We ran.	Long ago.
2	Pefatkachkvntvs,	Ye ran.	
3	Pefatkvntvs,	They ran.	

First future time.

1	Pefatkvranes,	We will run.	Presently.
2	Pefatkvranachkis,	Ye will run.	
3	Pefatkvranis,	They will run.	

Second future time.

1	Pefatkeyvres,	We will run.	After a while.
2	Pefatkachkvres,	Ye will run.	
3	Pefatkvres,	They will run.	

Third future time.

1	Pefatkepeyvte tares,	We will have run.
2	Pefatkepachkvte tares,	Ye will have run.
3	Pefatkepvte tares,	They will have run.

Subjunctive mood, present or elliptical future time.

1	Pefatken ωmati,	If we run.
2	Pefatkachkin ωmati,	If ye run.
3	Pefatkin ωmati,	If they run.

INDICATIVE MOOD—HISTORIC TENSE.

Singular.

1 Letkiiyvtes,	I ran.
2 Letkichkvtes,	You ran.
3 Letkvtes,*	He ran.

Dual.

1 Tɷkɷrkeyvtes,	We two ran.
2 Tɷkɷrkachkvtes,	Ye two ran.
3 Tɷkɷrkvtes,	They two ran.

Plural.

1 Pefatkeyvtes,	We ran.
2 Pefatkachvtes,	Ye ran.
3 Pefatkvtes,	They ran.

FUTURE IMPERATIVES.

Singular.

Litkvtchvs,

Dual.

Tɷkɷrkvkvtchvs,

Plural.

Pefatkvkvtchvs,

} Run at some future time.

INDICATIVE MOOD—FREQUENTATIVE TENSE.

Singular.

1 Litkiiyvntɵt,	I ran frequently.
2 Letkickvntɵt,	You ran frequently.
3 Letkvntɵt,	He ran frequently.

Dual.

1 Tɷkɷrkeyvntɵt,	We two ran frequently.
2 Tɷkɷrkachkvntɵt,	Ye two ran frequently.
3 Tɷkɷrkvntɵt,	They two ran frequently.

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* Another form of the Historic which occurs in all the numbers of the different verbs is, to add the sign of the fourth past time, as, Letkiiyvte tiis tvntvs, I ran long ago; but this is beyond the personal recollection of the speaker.

Plural.

1 Pefatkeyvntət,	We two ran frequently.
2 Pefatkachkvntət,	Ye two ran frequently.
3 Pefatkvntət,	They two ran frequently.

Subjunctive mood, first past time.

1 Pefatkeyvtin ɷmati,	If we had run.
2 Pefatkachkvtin ɷmati,	If ye had run.
3 Pefatkakvtin ɷmati,	If they had run.

First form of the subjunctive future.

1 Pefatke wiiteyes,	We may run.
2 Pefatkachke wiites,	Ye may run.
3 Pefatke wiites.	They may run.

Second form of the subjunctive future.

1 Pefatkvraneyiis ɷmewiites,	We will run.
2 Pefatkvranachkiis ɷmewiites,	Ye will run.
3 Pefatkuraniis ɷmewiites.	They will run.

Probably and in future.

Third form of the subjunctive future.

1 Pefatkvranen ɷmati,	If we are going to run.
2 Pefatkvranachkin ɷmati,	If ye are going to run.
3 Pefatkvranin ɷmati,	If they are going to run.

Fourth form of the subjunctive future.

1 Pefatkepeyvte tɷwiitvres,	If we shall have run.
2 Pefatkepachkvte tɷwiitvres,	If ye shall have run.
3 Pefatkepvte tɷwiitvres,	If they shall have run.

Imperative mood.

Pefatkvkis,	Run (all).

Potential mood, present time.

1 Pefatkeyes,	We can run.
2 Pefatkachkes,	Ye can run.
3 Pefatkes,	They can run.

Future time.

1 Pefatkvraneyat tvlkis, We must run.
2 Pefatkvranachkat tvlkis, Ye must run.
3 Pefatkvranat tvlkis, They must run.

Past time,

(Add ωmiis for second; ωmiiyvtes for third; and ωmiiyvntvs, for fourth past time.)

1 Pefatkeyvntωmatit ωmes, We ought to have run.
2 Pefatkachkvntωmatit ωmachkis, Ye should have run.
3 Pefatkakvntωmatit ωmakis, They should have run.

Infinitive, first form.

1 Pefatkitv, To run.
2 Pefatkvkeris, Let us run.

Infinitive, second form, present participle.

1 Pefatken, We running.
2 Pafatkachkin, Ye running.
3 Pefatkin, They running.

Conjugation of Kiichetv, To say.

FIRST SINGULAR.

When the Nominative and Objective cases are both singular.

Indicative mood, present time, singular number.

1 Kiichiis, I say to him or her.
2 Kiichichkis, Thou sayest to him, etc.
3 Kiichis, He or she says, etc.

Imperfect or first past time.

1 Kiiĺchiis, I said to him or her.
2 Kiiĺchichkis, Thou saidst to, etc.
3 Kiiĺchis, He or she said to, etc.

Perfect, or second past time.

1 Kiichiiyvnkis,	I have said to him, etc.	
2 Kiichichkvñkis,	Thou hast said to, etc.	
3 Kiichvnkis,	He or she had said, etc.	

Pluperfect, or third past time.

1 Kiichiimvtvs,	I had said.	
2 Kiichichkemvtvs,	Thou hadst said.	
3 Kiichemvtvs,	He or she had said.	

Fourth past time.

1 Kiichiiyvntvs,	I said.	Long ago.
2 Kiichichkvntvs,	Thou saidst.	
3 Kiichvntvs,	He or she said.	

First future time.

1 Kiichvraniis,	I will say.	Immediately, or very soon.
2 Kiichvranichkis,	Thou, etc.	
3 Kiichvranis,	He or, etc.	

Second future time.

Kiichares,	I will say.	At some future time.
Kiichichkvres,	Thou wilt say.	
Kiichvres,	He or she, etc.	

Third future time.

Kiichepiiyvte tares,	I will have said.
Kiichepichkvte tares,	Thou wilt have said.
Kiichepvte tares,	He or she will, etc.

Subjunctive mood, present or elliptical future time.

Kiichiin ωmati,	If I say.
Kiichichkin ωmati,	If thou sayest.
Kiichin ωmati,	If he or she says.

Past time.

Kiichiyvtin ωmati,	If I had said.
Kiichichkvtin ωmati,	If thou hadst said.
Kiichvtin ωmati,	If he or she had said.

First form of the subjunctive future.

Kiiche wiitiiyes,	I may say.	But it is doubtful.
Kiichichke wiites,	Thou, etc.	
Kiiche wiites,	He, etc.	

Second form of the subjunctive future.

Kiichvrane wiiteyes,	Probably I may say.	In future.
Kiichvranichke wiites,	Probably thou, etc.	
Kiichvrane wiites,	Probably he, etc.	

Third form of the subjunctive future.

Kiichvraniin ɷmati,	If I am going to say.
Kiichvranichkin ɷmati,	If thou art going to say.
Kiichvranin ɷmati,	If he or she is, etc.

Fourth form of the subjunctive future.

Kiichepiiyvte tɷwiitvres,	If I shall have said.
Kiichepichkvte tɷwiitvres,	If thou wilt have said.
Kiichipvte tɷwiitvres,	If he or she will, etc.

Imperative, first form.

Kiichvs,	Say (harshly).

Imperative, second form.

Kiichepvs,	Say (mildly).

Potential mood, present time.

Kiichiiyes,	I can say.
Kiichichkes,	Thou canst say.
Kiiches,	He or she can say.

Future time.

Kiichvraniiyat tvlkis,	I must say.
Kiichvranichkat tvlkis,	Thou must say.
Kiichvranat tvlkis,	He or she must say.

Past time.

Kiichvkvntɷmatin ɷmiis,	I ought to have said.
Kiichvkvntɷmatin ɷmichkis,	Thou oughtest, etc.
Kiichvkvntɷmatin ɷmis,	He or she ought, etc

Infinitive, first form.

Kiichetv,	To say, or tell.
Kiiĺchvris,	Let me say.

Infinitive, second form.

Kiiĺchekvs,	Let him or her say.

Participles.

Kiichiin,	I saying.
Kiichichkin,	You saying.
Kiichin,	He or she saying.

SECOND SINGULAR.

When the Nominative is singular, and the Objective plural.

Kiichakiis,	I say to them.
Kiichakichkis,	Thou sayest to them.
Kiichakis,	He or she says to them.
Kiichákiis,	I said to them.
Kiichákichkis,	Thou didst say to them.
Kiichákis,	He or she said to them.
Kiichakiiyvñkis,	I have said to them.
Kiichakichkvñkis,	Thou hadst said to, etc.
Kiichakvñkis,	He or she has, etc.
Kiichakiimvtvs,	I had said to them.
Kiichakichkemvtvs,	Thou hadst said to, etc.
Kiichakemvtvs,	He or she had said, etc.
Kiichakiiyvntvs,	I said to them.
Kiichakichkvntvs,	Thou saidst, etc.
Kiichakvntvs,	He or she, etc.
	} Long ago.
Kiichvkvraniis,	I will say, etc.
Kiichvkvranichkis,	Thou, etc.
Kiichvkvranis,	He or she, etc.
	} Soon.
Kiichvkáres,	I will say, etc.
Kiichvkichkvres,	Thou wilt say.
Kiichvkvres,	He will say.
	} At a future time.

Kiichvkepiiyvte tares, I will have said to them.
Kiichvkepichkvte tares, Thou wilt have, etc.
Kiichvkepvte tares, He or she will have, etc.

Kiichakiin ωmati If I do say to them.
Kiichakichkin ωmati, If thou dost say to them.
Kiichakin ωmati, If he or she does, etc.

Kiichakiiyvtin ωmati, If I had said to them.
Kiichakichkvtin ωmati, If thou hadst said, etc.
Kiichakvtin ωmati, If he said to them.

Kiichake wiitiiyes, I may say to them.
Kiichakichke wiites, Thou mayest say, etc.
Kiichake wiites, He or she may say, etc.

Kiichvkvrane wiitiiyes, Probably I, etc.
Kiichvkvranichke wiites, Prob. thou, etc.
Kiichvkvrane wiites, Prob. he, etc.
} At a future time.

Kiichvraniin ωmati, If I am going to say, etc.
Kiichvkvranichkin ωmati, If thou art going, etc.
Kiichvkvranin ωmati, If he or she is, etc.

Kiichvkepiiyvte tωwiitvres, If I shall have, etc.
Kiichvkepichkvte tωwiitvres, If thou shalt, etc.
Kiichvkipvte tωwiitvres, If he or she shall, etc.

Kiichvkvs, Say to them (harshly).
Kiichvkepvs, Say to them (mildly).

Kiichakiiyes I can say to them.
Kiichakichkes, Thou canst say to them.
Kiichakes, He can say to them.

Kiichvkvraniiyat tvlkis, I must say to them.
Kiichvkvranichkat tvlkis, You must say to them.
Kiichvkvranat tvlkis, He must say to them.

Kiichakvkvntωmatin ωmiis, I ought to have, etc.
Kiichakvkvntωmatin ωmichkis, Thou oughtest, etc.
Kiichakvkvntωmatin ωmis, He or she, etc.

Kiichvketv,	To say.
Kiichaĺíkvris	Let me say.
Kiichakekvs	Let him say.
Kiichakiin,	I saying to them.
Kiichakichkin,	You saying to them.
Kiichakin,	He or she saying, etc.

FIRST PLURAL.

When the Nominative is plural, and the Objective singular.

1 Kiiches,	We say to him or her.	
2 Kiichachkis,	Ye say to him or her.	
3 Kiichakis,	They say to him or her.	
1 Kiiĺches,	We said to him or her.	
2 Kiiĺchachkis,	Ye said to him or her.	
3 Kiichákis,	They said to him or her.	
1 Kiicheyvñkis,	We have said to him or her.	
2 Kiichachkvñkis,	Ye have said to him or her.	
3 Kiichakvñkis,	They have said, etc.	
1 Kiichemvtvs,	We had said to him, etc.	
2 Kiichachkemvtvs,	Ye had said, etc.	
3 Kichake mvtvs,	They had said, etc.	
1 Kiicheyvntvs,	We said, etc.	Long ago.
2 Kiichachkvntvs,	Ye said, etc.	
3 Kiichakvntvs,	They said, etc.	
1 Kiichvranes,	We will say, etc.	Very soon.
2 Kiichvranachkis,	Ye will say, etc.	
3 Kiichvkvranis,	They will say, etc.	
1 Kiicheyvres,	We will say, etc.	At some future time.
2 Kiichachkvres,	Ye will say, etc.	
3 Kiichvkvres,	They will say, etc.	
1 Kichepeyvte táres,	We will have said, etc.	Before some future time specified.
2 Kiichepachkvte táres,	Ye will have said, etc.	
3 Kiichvkepvte táres.	They will have said, etc.	

1 Kiichen ɷmati, If we say.
2 Kiichachkin ɷmati, If ye say.
3 Kiichakin ɷmati, If they say.

1 Kiicheyvtin ɷmati, If we had said.
2 Kiichachkvtin ɷmati, If ye had said.
3 Kiichakvtin ɷmati, If they had said.

1 Kiichewiiteyes, We may say.
2 Kiichachke wiites, Ye may say.
3 Kiichake wiites, They may say.
} But it is doubtful.

1 Kiichvrane wiiteyes, Probably we may say.
2 Kiichvranachke wiites, Probably ye may say.
3 Kiichvkvrane wiites, Probably they may say.
} In future.

1 Kiichvranen ɷmati, If we are going to say.
2 Kiichvranachkin ɷmati, If ye are going to say.
3 Kiichvkvranin ɷmati, If they are going to say.

1 Kiichepeyvte tɷwiitvres, If we shall have said.
2 Kiichepachkvte tɷwiitvres, If ye shall have said.
3 Kiichvkepvte tɷwiitvres, If they shall have said.

2 Kiichvkis, Say ye (harshly).
2 Kiichepvkis, Do ye say to him (mildly).

1 Kiicheyes, We can say.
2 Kiichachkes, Ye can say.
3 Kiichakes, They can say.

1 Kiichvraneyat tvlkis, We must say.
2 Kiichvranachkat tvlkis, Ye must say.
3 Kiichvkvranat tvlkis, They must say.

1 Kiichvkvntɷmatin ɷmes, We ought to have said.
2 Kiichvkvntɷmatin ɷmachkis, Ye ought to have said.
3 Kiichvkvntɷmatin ɷmakis, They ought to have said.

1 Kiichvketv,	To say.
2 Kiilícheris,	Let us say to him.
3 Kiilíchakekvs,	Let them say to him.
1 Kiichen,	We saying.
2 Kiichachkin,	Ye saying.
3 Kiichakin,	They saying.

SECOND PLURAL.

When the Nominative and Objective are both plural.

Kiichakes,	We say to them.
Kiichakachkis,	Ye say to them.
Kiichvkakis,	They say to them.
Kiichalíkes,	We said to them.
Kiichalíkachkis,	Ye said to them.
Kiichvkalíkis,	They said to them.
Kiichakeyvñkis,	We have said to them.
Kiichakachkvñkis,	Ye have said to them.
Kiichvkakvñkis,	They have said to them.
Kiichakemvtvs,	We had said to them.
Kiichakachkemvtvs,	Ye had said to them.
Kiichvkakemvtvs,	They had said to them.
Kiichakeyvntvs,	We said, etc. } Long ago.
Kiichakachkvntvs,	Ye said. etc. } Long ago.
Kiichvkakvntvs,	They said, etc. } Long ago.
Kiichvkvranes,	We will say, etc. } Very soon.
Kiichvkvkvranachkis,	Ye will say, etc. } Very soon.
Kiichvkvkvranis,	They will say, etc. } Very soon.
Kiichvkvkeyvres,	We will say, etc. } At some future time.
Kiichvkvkáchkvres,	Ye will say, etc. } At some future time.
Kiichvkvkvres,	They will say, etc. } At some future time.

Kiichvkvkepeyvte tares, We will have said, etc.
Kiichvkvkepachkvte tares, Ye will have said, etc.
Kiichvkvkepvte táres, They will have, etc.

Kiichaken ωmati, If we do say to them.
Kiichakachkin ωmati, If ye do say to them.
Kiichvkakin ωmati, If they say to them.

Kiichakeyvtin ωmati, If we had said to them.
Kiichakachkvtin ωmati, If ye had said to them.
Kiichvkakvtin ωmati, If they had said to them.

Kiichakeye wiites, We may say to them.
Kiichakachke wiites, Ye may say to them.
Kiichvkake wiites, They may say to them.

Kiichvkvrani wiiteyes, Prob. we may, etc.
Kiichvkvranachke wiites, Prob. ye may, etc.
Kiichvkvkvrane wiites, Prob. they, etc.
} At some future time.

Kiichvkvranen ωmati, If we are going to say to them.
Kiichvkvranachkin ωmati, If ye are going, etc.
Kiichvkvkvranin ωmati, If they are going, etc.

Kiichvkvkepeyvte tωwiitvres, If we shall have said to them.
Kiichvkvkepachkvte tωwiitvres, If ye shall, etc.
Kiichvkvkepvte tωwiitvres, If they shall, etc.

Kiichvkvkis, Say to them (harshly).
Kiichvkvkepvkis, Say to them (mildly).

Kiichakeyes, We can say to them.
Kiichakachkes, Ye can say to them.
Kiichvkakes, They can say to them.

Kiichvkvkvraneyat tvlkis, We must say, etc.
Kiichvkvkvranachkat tvlkis, Ye must say, etc.
Kiichvkvkvranat tvlkis, They must, etc.

Kiichvkakvkvntωmatin ωmakes, We ought to have said to them, etc.
Kiichvkakvkvntωmatin ωmákachkis, Ye ought, etc.
Kiichvkakvkvntωmatin ωmákis, They, etc.

Kiichvketv,	To say.
Kiichakvkeris (harshly),	Let us say to them.
Kiicháken,	We saying to them.
Kiichakachkin,	Ye saying to them.
Kiichvkakin,	They saying to them.

INDICATIVE MOOD—HISTORIC TENSE.

First singular.

1	Kiichiiyvtes,	I said to him.
2	Kiichichkvtes,	You said to him.
3	Kiichvtes,	He said to him.

Second singular.

1	Kiichakiiyvtes,	I said to them.
2	Kiichakichkvtes,	You said to them.
3	Kiichakvtes,	He said to them.

First plural.

1	Kiichvkeyvtes,	We said to him.
2	Kiichvkachkvtes,	Ye said to him.
3	Kiichvkvtes,	They said to him.

Second plural.

1	Kiichvkvkeyvtes,	We said to them.
2	Kiichvkachkvtes,	Ye said to them.
3	Kiichvkvkvtes,	They said to them.

Imperative future.

Kiichvtchvs,	You say to him.
Kiichvkvtchvs,	You say to them.
Kiichvkvkvtchvs,	Ye say to them, or, say ye to them.

FREQUENTATIVE TENSE.

Singular.

Chakiichvntət,	He said to me.	From time to time.
Chekiichvntət,	He said to you.	
Kiichvntət,	He said to him.	

Plural.

Chakiichvkvntət,	They said to me.	From time to time.
Chekiichvkvntət,	They said to you.	
Kiichvkvntət,	They said to him.	
Kiicheyvntət,	We said to him.	
Kiichachkvntət,	Ye said to him.	
Kiichvkvntət,	They said to him.	
Kiichvkeyvntət,	We said to them.	
Kiichvkachkvntət,	Ye said to them.	
Kiichvkvkvntət,	They said to them.	

FIRST SINGULAR.

When the Nominative and Objective cases are both singular, with the negative form.

Kiichakəs,	I do not say to him or her.
Kiichichkekəs,	Thou dost not, etc.
Kiichekəs,	He or she does not, etc.
Kiichvkiisis,	I did not say, etc.
Kiichichkekiisis,	Thou didst not, etc.
Kiichekiisis,	He or she did not, etc.
Kiichakvñkis,	I have not said, etc.
Kiichichkekvnkis,	Thou hast not, etc.
Kiichekvnkis,	He or she has not, etc.
Kiichakω mvtvs,	I had not said, etc.
Kiichichkekω mvtvs,	Thou hadst not, etc.
Kiichekωmvtvs,	He or she had not, etc.

Kiichakvntvs,	I did not say.	Long ago.
Kiichichkekvntvs,	Thou didst not say.	
Kiichekvntvs,	He or she did not say.	
Kiichvranakəs,	I will not say.	Very soon.
Kiichvranichkekəs,	Thou wilt not say.	
Kiichvranekəs,	He or she will not say.	

Kiichvkáres,	I will not say.	At some future time.
Kiichichkekáres,	Thou wilt not say.	
Kiichekáres,	He or she will not say.	

Kiichvkon ωmati, If I do not say.
Kiichichkekon ωmati, If thou dost not say.
Kiichekon ωmati, If he or she does not say.

Kiichvkatin ωmati, If I had not said.
Kiichichkekatin ωmati, If thou hadst not said.
Kiichekatin ωmati, If he or she had not said.

Kiichakω wiites,	I may not say.	But may.
Kiichichkekω wiites,	Thou mayest, etc.	
Kiichekω wiites,	He or she may, etc.	

Kiichvranakω wiites, Probably I may not say.
Kiichvranichkekω wiites, Probably thou mayest not say.
Kiichvranekω wiites, Probably he or she may not say.

Kiichvranikon ωmati, If I am not going to say.
Kiichvranichkekon ωmati, If thou art not going to say.
Kiichvranekon ωmati, If he or she is not going to say.

Kiiĺchichkvs,	Do not say.	(harshly).
Kiichepichkvs,		(mildly).

Kiiĺchakωs, I can not say.
Kiiĺchichkekωs, Thou canst not say.
Kiiĺchekωs, He or she can not say.

Kiichvkaranekat tvlkis, I must not say.
Kiichvranichkekat tvlkis, Thou must not say.
Kiichvranekat tvlkis, He must not say.

Kiicheskvntωmatin ωmiis,	I ought not to have said.
Kiicheskvntωmatin ωmichkis,	Thou oughtest not to have said.
Kiicheskvntωmatin ωmis,	He or she ought not to have said.
Kiichetv tωkω,	Not to say.
Kiiĺchiiyatis,	Let me not say.
Kiiĺchatis,	Let him not tell him.
Kiichakon,	I not saying to him.
Kiichichkekon,	Thou not saying to him.
Kiichekon,	He not saying to him.

SECOND SINGULAR.

When the Nominative is singular, and the Objective plural, with the negative form.

Kiichvkakos,	I do not say to them.
Kiichvkachkekos,	Thou dost not say to, etc.
Kiichvkekos,	He does not say to them.
Kiichvkakiisis,	I did not say to them.
Kiichvkichkekiisis,	Thou didst not say, etc.
Kiichvkekiisis,	He did not say, etc.
Kiichakvkvñkis,	I have not said to them.
Kiichakichkekvñkis,	Thou hast not said to them.
Kiichvkekvñkis,	He has not said to them.
Kiichakvkω mvtvs,	I had not said to them.
Kiichvkichkekω mvtvs,	Thou hadst not, etc.
Kiichvkekω mvtvs,	He had not said to them.
Kiichakvkvntvs,	I did not, etc. } Long ago.
Kiichvkichkekvntvs,	Thou, etc. } Long ago.
Kiichvkekvntvs,	He did, etc. } Long ago.

Kiichvkvranakos, I will not, etc.
Kiichvkvranichkekos, Thou wilt, etc. } Very soon.
Kiichvkvranekos, He will, etc.

Kiichvkvkkáres, I will not, etc.
Kiichvkichkekáres, Thou wilt, etc. } At a future time.
Kiichvkekáres, He will, etc.

Kiichvkvkon ωmati, If I do not, etc.
Kiichvkichkekon ωmati, If thou dost not, etc.
Kiichvkekon ωmati, If he does not, etc.

Kiichvkvkatin ωmati, If I had not, etc.
Kiichakichkekatin ωmati, If thou hadst not, etc.
Kiichvkekatin ωmati, If he had not, etc.

Kiichvkvkω wiites, I may not, etc.
Kiichvkichkekω wiites, Thou mayest not, etc.
Kiichvkekω wiites, He may not, etc.

Kiichvkvranakω wiites, Prob. I may, etc.
Kiichvkvranichkekω wiites, Prob. thou, etc. } At some future time.
Kiichvkvranekω wiites, Prob. he, etc.

Kiichvkvranakon ωmati, If I am not going, etc.
Kiichvkvranichkekon ωmati, If thou art not, etc.
Kiichvkvranekon ωmati, If he is not, etc.

Kiichvkvkos, I do not say to them (harshly).
Kiichvkvkepvkos, I do not say to them (mildly).

Kiichaĺikakωs, I can not say to them.
Kiichaĺikichkekωs, Thou canst not, etc.
Kiichaĺikekωs, He can not, etc.

Kiichvkvranakat tvlkis, I must not say to them.
Kiichvkvranichkekat tvlkis, Thou must not, etc.
Kiichvkvranekat tvlkis, He must not, etc.

Kiichvkeskvntωmatin ωmmiis, I ought not to have said, etc.
Kiichvkeskvntωmatin ωmichkis, Thou, etc.
Kiichvkeskvntωmatin ωmis, He ought, etc.

Kiichvketvtωkos,	Not to say.
Kiichaĥkiiyatis,	Let me not say.
Kiichaĥkatis,	Let him not say to them.
Kiichakakon,	I not saying to them.
Kiichvkichkekon,	You not saying to them.
Kiichvkekon,	He not saying to them.

FIRST PLURAL.

When the Nominative is plural and the Objective singular, with the negative form.

Kiichekos,	We do not say to him.
Kiichachkekos,	Ye do not say, etc.
Kiichvkekos,	They do not say, etc.
Kiichvkékiisis,	We did not say, etc.
Kiichvkachkekiisis,	Ye did not say, etc.
Kiichvkekiisis,	They did not say, etc.
Kiichekvñkis,	We have not said, etc.
Kiichachkekvñkis,	Ye have not said, etc.
Kiichakekvñkis,	They have not said, etc.
Kiichekωmvtvs,	We had not said, etc.
Kiichachkekωmvtvs,	Ye had not said, etc.
Kiichvkekωmvtvs,	They had not said, etc.
Kiichekvntvs,	We did not, etc. } Long ago.
Kiichachkekvntvs,	Ye did not, etc. } Long ago.
Kiichvkekvntvs,	They did not, etc. } Long ago.
Kiichvranekos,	We will not, etc. } Soon.
Kiichvranachkekos,	Ye will not, etc. } Soon.
Kiichvranekos,	They will not, etc. } Soon.
Kiichekáres,	We will not, etc. } At some future time.
Kiichachkekáres,	Ye will not, etc. } At some future time.
Kiichvkekáres,	They will, etc. } At some future time.

Kiichekɔn ɔmati,	If we do not say, etc.
Kiichachkekɔn ɔmati,	If ye do not say, etc.
Kiichvkekɔn ɔmati,	If they do not say, etc.
Kiichekatin ɔmati,	If we had not said, etc.
Kiichachkekatin ɔmati,	If ye had not said, etc.
Kiichvkekatin ɔmati,	If they had not said, etc.
Kiichekɔ wiites,	We may not say, etc.
Kiichachkekɔ wiites,	Ye may not say, etc.
Kiichvkekɔ wiites,	They may not say, etc.
Kiichvranekɔ wiites,	Probably we may not, etc.
Kiichvranachkekɔ wiites,	Probably ye may, etc.
Kiichvkvranekɔ wiites,	Probably they may, etc.
Kiichvranekɔn ɔmati,	If we are not going to, etc.
Kiichvranachkekɔn ɔmati,	If ye are not going, etc.
Kiichvkvranekɔn ɔmati,	If they are not going, etc.
Kiiĺchachkvs,	Say not (harshly).
Kiicheĺpachkvs,	Say not (softly).
Kiiĺchekɔs,	We can not say, etc.
Kiiĺchachkekɔs,	Ye can not say, etc.
Kiichaĺikekɔs,	They can not say, etc.
Kiichvranekat tvlkis,	We must not say, etc.
Kiichvranachkekat tvlkis,	Ye must not say, etc.
Kiichvranvkekat tvlkis,	They must not say, etc.
Kiicheskvntɔmatin ɔmes,	We ought not to have said, etc.
Kiicheskvntɔmatin ɔmachkis,	Ye ought not to have said, etc.
Kiicheskvntɔmatin ɔmakis,	They ought not to have said, etc.

Kiihcheyatis,	Let us not say.
Kiiñchatskatis,	Let them not say.

When the Nominative and Objective are both plural, with the negative form.

Kiichakékos,	We do not say to them.
Kiichvkachkekos,	Ye do not say, etc.
Kiichvkvkekos,	They do not say, etc.
Kiichvkvkkékiisis,	We did not say, etc.
Kiichvkachkekiisis,	Ye did not say, etc.
Kiichvkvkekiisis,	They did not say, etc.
Kiichvkekvñkis,	We did not say, etc.
Kiichvkachkekvñkis,	Ye did not say, etc.
Kiichvkvkekvñkis,	They did not say, etc.
Kiichvkékω mvtvs,	We have not said, etc.
Kiichvkachkekω mvtvs,	Ye have not said, etc.
Kiichvkekω mvtvs,	They have not said, etc.
Kiichvkékvntvs,	We did not, etc. } Long ago.
Kiichvkachkekvntvs,	Ye did not, etc. } Long ago.
Kiichvkikvntvs,	They did not, etc. } Long ago.
Kiichvkvranékos,	We will not say, etc.
Kiichvkvranachkekos,	Ye will not say, etc.
Kiichvkvranèkos,	They will not say, etc.
Kiichvkvkekares,	We will not say, etc.
Kiichvkachkekares,	Ye will not say, etc.
Kiichvkvkekares,	They will not say, etc.
Kiichvkékon ωmati,	If we do not say, etc.
Kiichvkachkekon ωmati,	If ye do not say, etc.
Kiichvkikon ωmati,	If they do not say, etc.
Kiichvkékatin ωmati,	If we had not said, etc.
Kiichvkachkekatin ωmati,	If ye had not said, etc.
Kiichvkvkekatin ωmati,	If they had not said, etc.

Kiichvkekω wiites, Probably we will not, etc.
Kiichvkachkekω wiites, Probably ye, etc.
Kiichvkvkekω wiites, Probably they, etc.

Kiichvkvranékω wiites, Probably we will, etc.
Kiichvkvranachkekω wiites, Probably ye, etc.
Kiichvkvranvkekω wiites, Probably they, etc.

At a more future time.

Kiichvkvranékon ωmati, If we are not going, etc.
Kiichvkvranachkekon ωmati, If ye are not, etc.
Kiichvkvranvkekωn ωmati, If they are not, etc.

Kiichvkahkachkvs, Do not say, etc. (harsh)
Kiichvkvkehpachkvs, Do not say, etc. (mild)

Kiichaĺkékωs, We will not say, etc.
Kiichaĺkachkekωs, Ye will not say, etc.
Kiichvkaĺkekωs, They will not say, etc.

Kiichvkvranékat tvlkis, We must not say, etc.
Kiichvkvranachkekat tvlkis, Ye must not say, etc.
Kiichvkvranekat tvlkis, They must not say, etc.

Kiichvkvkekvntωmatit ωmakes, We ought not to have, etc.
Kiichvkachkekvntω-matit ωmachkis, Ye ought not, etc.
Kiichvkvkikvntωmatit ωmakis, They ought not, etc.

Kiichvkvketv tωkω, To not say to them.

Kiichvkaĺkvkatis, Let us not say, etc. (mild)
Kiichvkvkeĺpvkatis, Let us not, etc. (harsh)

Kiichvkékɒn,	We not saying, etc.
Kiichvkachkekɒn,	Ye not saying, etc.
Kiichvkvkikɒn,	They not saying, etc.

Variations of the Neuter verb To be.

Indicative mood, present tense, singular.

1 Tωyiis,	I am.
2 Tωyichkis,	Thou art.
3 Tωyis,	He is.

Plural.

1 Tωyepes,	We are.
2 Tωyepachkis,	Ye are.
3 Tωyepis,	They are.

Singular, imperfect tense.

1 Vnitiisis,	It was I.
2 Chemitiisis,	It was you.
3 Emitiisis,	It was he.

Plural.

1 Pωmitiisis,	We were the persons.
2 Chemitakitiisis,	Ye were the persons.
3 Emitakitiisis,	They were the persons.

Singular, perfect tense, or second past time.

1 Vnitvñkis,	It was I.
2 Chemitvñkis,	It was you.
3 Emitvñkis,	It was he.

Plural.

1 Pωmi tvñkis,	We were the persons.
2 Chemitaki tvñkis,	Ye were the persons.
3 Emitaki tvnkis,	They were the persons.

Singular, third past time.

1 Vni tωmvttvs,	It was I.
2 Chemi tωmvttvs,	It was you.
3 Emi tωmvttvs,	It was he.

Plural.

1 Pœmi tœmvttvs,	We were the persons.
2 Chemitaki tœmvttvs,	Ye were the persons.
3 Emitaki tœmvttvs,	They were the persons.

Singular, fourth past time.

1 Vni tvntvs,	It was I.
2 Chemi tvntvs,	It was you.
3 Emitvntvs,	It was he.

Plural.

1 Pœmi tvntvs,	We were the persons.
2 Chemitaki tvntvs,	Ye were the persons.
3 Emitaki tvntvs,	They were the persons.

EXAMPLE.

Nini timpin istit hœerin hechiiyvntvs, Long ago I saw some one standing near to the road-side. Vni tvntvs, It was I whom you saw.*

Singular.

1 Vnitates,	I was the one.	Surely, or undoubtedly.
2 Chemitates,	You was, etc.	
3 Emitates,	He was, etc.	

Plural.

1 Pœmitates,	We were the persons.
2 Chemitakitates,	Ye were the persons.
3 Emitakitates,	They were the persons.

Historic tense, singular.

1 Vnitiistvntvs,	It was I.	According to information received.
2 Chemitiistvntvs,	It was you.	
3 Emitiistvntvs,	It was he.	

* All of the preceding tenses imply personal knowledge or consciousness on the part of the speaker; and although the various past tenses have the same English translation, yet they convey to the Indian mind a difference as to past time.

Plural.

1 Pœmitiistvntvs, We were the ones.
2 Chemitakitiistvntvs, Ye were the ones.
3 Emitakitiistvntvs, They were the ones.

Occasional tense, singular.

1 Vnitvntən, I am.
2 Chemitvntən, Thou art.
3 Emitvntən, He is.

Plural.

1 Pœmitvntən, We are.
2 Chemitakitvntən, Ye are.
3 Emitakitvntən, They are.

Habitually (told, annoyed, etc).

First future tense, singular.

1 Vnitaraniisis, I am to be the one.
2 Chemitaraniisis, You are to be, etc.
3 Emitaraniisis, He is to be, etc.

Plural.

1 Pœmitaraniisis, We are to be, etc.
2 Chemitaki taraniisis, Ye are to be, etc.
3 Emitaki taraniisis, They are to be, etc.

According to previous agreement.

Another form, singular.

1 Vnitaranis, I am to be the one.
2 Chemitaranis, You are to be, etc.
3 Emitaranis, He is to be the, etc.

Plural.

1 Pœmitaranis, We are to be, etc.
2 Chemitakitaranis, Ye are to be, etc.
3 Emitakitaranis, They are to, etc.

Without reference to any previous agreement.

Second future tense, singular.

1 Vnitares, It will be I the one.
2 Chemitares, You will be the one.
3 Emitares, He will be the one.

Plural.

1 Pɷmitares,	We will be the persons.
2 Chemitakitares,	Ye will be the persons.
3 Emitakitares,	They will be the persons.

EXAMPLE.

Istiimvt mikkɷ hakvrhakis? Who will be made chief? Vnitares, I will be the person; Chemitares, It will be you, etc.

Subjunctive mood, present time, singular.

1 Vni tɷwiites,	It may be me.
2 Chemi tɷwiites,	It may be you.
3 Emi tɷwiites,	It may be him.

Plural.

1 Pɷmi tɷwiites,	It may be us.
2 Chemitaki tɷwiites,	It may be you.
3 Emitaki tɷwiites,	It may be them.

Another form, singular.

1 Vnitɷn ɷmati,	If I am.
2 Chemitɷn ɷmati,	If you are.
3 Emitɷn ɷmati,	If he is.

Plural.

1 Pɷmitɷn ɷmati,	If we are.
2 Chemitakitɷn ɷmati,	If ye are.
3 Emitakitɷn ɷmati,	If they are.

EXAMPLE.

Mikkɷt hvmkvtekeyan tvlɷf achulin epɷtɷt tvra nachɷkkiisis; Vnitɷn ɷmati lvpkɷsan kirritvn chiiyachis,

We have learned that the king is going to send some one to the old nation; if I am the one (or if it be me), I wish to know it soon.

Singular.

1 Vnitatetiis ωmewiites, Perhaps it was I, or me.
2 Chemitatetiis ωmewiites, Perhaps it was you, etc.
3 Emitatitiis ωmewiites, Perhaps it was he, etc.

Plural.

1 Pωmi tatetiis ωmewiites, Perhaps we were the persons.
2 Chemitaki tatetiis ωmewiites, Perhaps ye were, etc.
3 Emitaki tatetiis ωmewiites, Perhaps they, etc.

Future tense, singular.

1 Vni taranin ωmati, If I am to be the one.
2 Chemi taranin ωmati, If you are to be the one.
3 Emi taranin ωmati, If he is to be the one.

Plural.

1 Pωmi taranin ωmati, If we are to be the ones.
2 Chemitaki taranin ωmati, If ye are to be, etc.
3 Emitaki taranin ωmati, If they are to be, etc.

Another form, singular.

1 Vnitarani wiites, Prob. I will be the person.
2 Chemitarani wiites, Prob. it will be you.
3 Emitarani wiites, Prob. he will be the one.

Plural.

1 Pωmi tarani wiites, We may be the persons.
2 Chemitaki taranii wiites, Ye may be the persons.
3 Emitaki taranii wiites, They may be the persons.

Past time.

1 Vnitatin ωmati, If I had been the one.
2 Chemitatin ωmati, If you had been the one.
3 Emitatin ωmati, If he had been the one.

Plural.

1 Pωmitatin ωmati, If we had been the persons.
2 Chemitakitatin ωmati, If ye had been the, etc.
3 Emitakitatin ωmati, If they had been the, etc.

Imperative mood, present.

Tωyvs,	Be thou (harshly).
Tωyepvs,	Be thou (mildly).

Imperative mood, future.

Tωyvtchvs,	Be thou in future (harshly).
Tωyepvtchvs,	Be thou in future (mildly).

Potential mood, present time, singular.

1 Vnitiis,	I can.
2 Chemitiis,	You can.
3 Emitiis,	He can.

Plural.

1 Pωmitiis,	We can.
2 Chemitakitiis,	Ye can.
3 Emitakitiis,	They can.

EXAMPLE.

Vnitiis ayiiyes, I can go; Istiit ayvrhak's? Who will go? Pωmitiis, We can (go being understood); or, Pωmitiis apeyeyes, expressed.

Future time.

1 Tωyepvraniiyat tvlkis,	I must be.
2 Tωyepvranichkat tvlkis,	You must be.
3 Tωyepvranat tvlkis,	He must be.

Plural.

1 Tωyepvraneyat tvlkis,	We must be.
2 Tωyepvranachkat tvlkis,	Ye must be.
3 Tωyvkepvranat tvlkis,	They must be.

Infinitive.

Tωyitv, or tωyepitv,	To be.

Participles, singular.

1 Tωyepiin,	I being.
2 Tωyepichkin,	You being.
3 Tωyepin,	He being.

Plural.

1 Tɷyepen,	We being.
2 Tɷyepachkin,	Ye being.
3 Tɷyvkepin,	They being.

In addition to the neuter verb *To be*, which I have conjugated, there are various others in the Creek language which express nearly the same sense. I will now give the singular, dual, plural, and interrogative forms of a few of them.

Sing. Liikiis, I am here (literally, I am sitting).
Dual. Kakes, we (two) are here.
Plur. Apɷkes, we (more than two) are here.
Interr. Liika? Kaka? Apɷka?

Sing. Hoeriis, I am here (literally, I am standing).
Dual. Sehɷkes, we (two) are here.
Plur. Sapakles, we (more than two) are here.
Interr. Hoera? Sehɷka? Sapakla?

Sing. Ariis, I am here (literally, I am walking about here).
Dual. Welakes, we (two) are here.
Plur. Folles, we (more than two) are here.
Interr. Ara? Welaka? Folla?

Sing. Wokkiis, I am lying here.
Dual. Wokhɷkes, we (two) are lying here.
Plur. Lomhes, we (more than two) are lying here.
Interr. Wokka? Wokhɷka? Lomha?*

SOME IMPERSONAL VERBS.†

Tenetkis, it thunders; Tenetka, does it thunder?

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* All the above interrogatives may be varied in form so as to make them equivalent to the question I wonder if they are there; as. ara? is he about? or, arehakis, I wonder if he is about?

† Many grammarians object to the term impersonal (which means having no person) because the verbs thus denominated are always found in the third person. I do not object to the criticism, but will hold on to the name until a better one is adopted.

ɷskis, it rains ; ɷská, does it rain ?
Atuyehattis, it lightens ; atuyehattehakis ?
Hittɷtis, it snows ; Hittɷtekɷs, it does not snow.
Kvsvppes, it is cold ; Kvsuppemáhis, it is very cold.
Hiiyes, it is hot ; Hiiyete ? is it hot ?
Yɷmɷchkes, it is dark ; Yɷmɷchketa, very dark.

OF THE LAWS OF SYNTAX.

The part of Grammar called Syntax has reference to the *agreement* and *government* of words ; and of their proper *arrangement* in sentences.

Agreement is nothing more than the obedience which one word pays to the law of the governing word ; as, in English, a verb agrees with its nominative case, because the nominative case governs the verb.

Government in language consists in the power which one word has over another, according to the laws which are founded upon the established *use* of the best speakers or writers of the language. Hence a grammarian is not at liberty to make *arbitrary* rules ; but such only as conform to use. I have tried to look into those laws which govern the Creek tongue, and, as far as I have learned them, I shall publish them ; and leave to more able philologists the task of revealing those that are still occult.

RULE I.—*The demonstrative pronouns heyv and ma are declined like nouns, and in all their cases they belong to nouns either of the singular or plural number.*

EXAMPLES.—"*Heyv* ɷpɷnvkv," "*This* saying ;" John, vii., 36 : "Heyv ɷpɷnvkv," "*These words* ;" John, viii., 30 : "Ma achatɷtatet," "He that sent me ;" John, viii., 29 : "Mvn" (objective of ma) imvhayvr-

hakis?" "Will he teach them?" John, vii., 35. In all such examples the number is determined by the verb.

RULE II.—*A noun that possesses governs the noun that is possessed; as, "Chani imislafkv," "John's knife."* We say in English that "a noun or pronoun in the possessive case is governed by the noun it possesses;" simply because the possessive case is required to end a certain way; but suppose it were good English to say "John s'knife," instead of "John's knife," then the rule would be reversed. Thus it is in Creek, the possessive sign forms a prefix to the noun possessed, instead of an affix to the possessing noun. We used to say "John his knife."

RULE III.—*When a loud call is made, the name of the person called is put in the vocative; as, "Chane," Oh! John.* This case is distinguished from the first form of the noun in writing and printing by the double accent; but in speaking it is only distinguished by the stress of voice on the final vowel, which is the reverse of the English rule, being equivalent to John, Oh!!

RULE IV.—*When a general address is made, the persons addressed are put in the nominative case to the neuter verb To be, which is added to the final noun only;* as, "Vnhissvlki, Chawvntaki, ittichokkeyvte vlki tωyachkati," "My friends, sisters, and brethren all you are."

RULE V.—*The nominative case governs any intransitive verb;* as, letkiis, I run; letkichkis, thou runnest; tωkωrkes, we two run; pefatkakis, they run.

NOTE 1.—A verb is intransitive when the action does not terminate on an object. When I say, "thou runnest," the verb runnest is intransitive because it does not terminate on an object; but when I say "thou runnest *a race*," the verb runnest is transitive.

NOTE 2.—I might follow the order of many grammars, and make another rule for the agreement of the nominative case with the verb; but what is the use? If the nominative case governs the verb, it is an unavoidable sequence that the verb must agree with its nominative case; and to make it a rule, is like passing a law to enforce a law!

In parsing pefatkakis, for example, we would say it is a verb in the third person plural number, because its nominative case emitakit, understood, requires it, according to Rule V. The nominative case governs the intransitive verb; and if the nominative case were expressed I would parse it thus: Emitaki is a pronoun, etc., governs pefatkakis, according to Rule V., etc.

RULE VI.—*The nominative and objective cases both govern Creek transitive verbs;* as, *first sing.* kiichiis, I say to him; *second sing.* kiichakiis, I say to them; *first plur.* kiiches, we say to him; and *second plur.* kiichakes, we say to them.

From these examples it will be seen that the verb is varied on account of the objective case, as well as on account of the nominative; and hence the law of Rule VI.

Some might wish another rule for the agreement of the nominative and objective cases with the transitive verb; but I would urge the same objection found under Rule V. It is useless to burden a student with unnecessary rules. I would always apply the same rule in parsing a verb, that I would in parsing its nominative; for, if the nominative governs by a strong law, the verb is bound to submit, and by the same rule.

RULE VII.—*Transitive verbs govern the objective case of a noun if it stand by itself; or the first form of the noun and the objective case of whatever is added to the noun to qualify it or show its relation.*

EXAMPLES.—"Mɷmɷf Siimvn Petvt islafkv chvpkɷn ɷchit," etc., "And then Simon Peter a sword having," etc.

In this sentence islafkv is in the first form ; chvpkωn, which qualifies the noun islafkv, is in the objective case, because the transitive verb (or participial form of the verb) ωhcit requires it, according to Rule VII.

In this sentence islafkv chvpkωn, the word for sword, but meaning literally *knife long*, may be parsed either as a name or noun ; or it may be dissected and parsed as a noun and adjective, according to Rule VII.

"Hvchkω akvpirv aliikatin intachvtes," "He cut off his right ear," etc. Here, aliikatin, the word that qualifies ear, is in the objective case, according to Rule VII.

NOTE. 1.—Where several words follow the same noun all expressing its quality or relation, they are put in the first form except the last, and that assumes the case of the noun it qualifies.

NOTE 2.—What is the use of treating the participle as a separate part of speech, seeing it is a form of the verb, and has the same government? Just as well make a part of speech out of the infinitive mood.

RULE VIII.—*Prepositional verbs govern the objective case.*

EXAMPLES.—"Kalvle tvlωfvn aωsvrane tωmehakis?" "Will he (Christ) come *out of* Galilee town?" "Isti ωmvlkvt ehotitakin ωlĭhayvtes," "Every man went to his own home." "Chesvs rvni Olifvt hωchifkan ωlĭhayvtes," "Jesus went unto the Mount of Olives." "Ekvnvn sωlĭ chωyvtes," "He wrote on the ground with (his finger)." "Iñkin isnvfkakvtes," "They smote him with their hands." In these examples it will be seen that the objective case immediately precedes the prepositional verb ; and is governed by it, according to Rule VIII.

NOTE.—I prefer saying prepositional verbs, to prepositions in composition, because they do not govern the objective case when

in composition with nouns, but are often in the objective themselves. Again: they do not seem so much to be in composition with the verb; but sometimes form an essential part of the verb, just as pronouns do of nouns in the second declension. Observe, moreover, the facility with which Creeks can vary their verbs to express different shades of thought: chωyvtes, he wrote; ωhchωyvtes, he wrote *on* something; and, sωhchωyvtes, he wrote *on* something, *with* something!

RULE IX.—*Adjectives must agree with the nouns they describe in number and case; as,*

Svtvt kvmǝkses,	The apple is sour.
Svtvt kvmǝksvkes,	The apples are sour.
Svtv kvmǝksvken amvnks,	He gave me sour apples.

NOTE.—I would parse adjective pronouns like adjectives, and apply the same rule; as, isti istωmet, any person. In this sentence, istωmet agrees with isti according to Rule IX. And so of naki istωmet, and all such phrases.

RULE X.—*Adverbs, whether alone or in composition, qualify the verbs, adjectives, or other adverbs to which they belong.*

EXAMPLES.—"Eĺkωse nakin makiiyvtesekǝs," "Secretly have I said nothing." In this sentence eĺkωse and sekǝs are both adverbs, which qualify makiiyvte, according to Rule X. "Mωĺmin ayokhvmkωsin isti hωnvnwv chvfiknepvtes," "And immediately the man was healed." In the above sentence, ayokhvmωsin is an adverb qualifying chvfiknepvtes, according to Rule X.

NOTE.—In parsing a verb with the negative adverb in composition, it would be as well to call it a negative verb without dissecting it, and parsing it as two parts of speech.

RULE XI.—*Personal pronouns must agree in number with the nouns for which they stand.*

SYNOPSIS OF THE CONJUGATION OF MAKITV, TO SAY, *as it is frequently used in composition or connection with the same word; as, He says I said.*

Makiis, makis, *he says I say;* Makakes makakis, *they say that we say;* Mahkiis makis, *he says that I said;* Makahkes makakis, *they say that we said;* Makiiyiisis makiisis, *he said that he said;* Makeyiisis makakiisis, *they said that they said;* Makiiyvñkis makvñkis, *he said that he said;* Makeyvñkis makakvnkis, *they said that they said;* Makiimvttvs makevttvs, *he said that he said;* Makemvttvs makakemvttvs, *they said that they said;* Makiiyvntvs makvntvs, *he said that he said;* Makeyvntvs makakvntvs, *they said that they said;* Makvthakemvttvs makemvttvs, *he said that he heard some one say that he heard some one say;* Makakvt hakemvttvs makake mvttvs, *they said that they heard some people say that some people had said;* Makiis tvntvs makvntvs, *he said it has been said* (long ago); Makakiistvntvs makakvntvs, *they said that it had been said* (long ago).* Makvraniis, makis, *he says I am going to say;* Makvranes makakis, *they say we are going to say;* Makares makis, *he says I will say;* makeyvres makakis, *they say we will say;* Makepiiyvte tares makis, *he says that I will have said;* makepeyvte tares, makakis, *they say that we will have said;* makiin ωmati makes, *he says if I say;* makaken ωmati makakis, *they say that if we say;* makiiyvtin ωmati makis, *he says if I had said;* makeyvtin ωmati makakis, *they say if we had said;* makewiitiiyes makis, *he says I may say;* makake wiiteyes makakis, *they say we may say;* makvrane wiitiiyes makis, *he says that probably I will say;* makvrane wiiteyes makakis, *they say that probably we will say;* makvraniin ωmati makis, *he says*

* There is no certainty in information conveyed by this last tense, but it is synonymous to the phrase, "it is an old saying."

that if I am going to say ; makvranen ωmati makakis, *they say that if we are going to say ;* makepiiyvte tωwiitvres makis, *he says that if I shall have said ;* makepeyvte tωwiitvres makakis, *they say that if we shall have said ;* makvs, makis, *he says, say ;* makvkis makakis, *say* (all of you), *they say ;* makiiyes makis, *he says I can say ;* makeyes makakis, *they say we can say.* The literal translations of these verbs seem strange to us, and almost as indefinite in meaning as the vulgar colloquial style of "says he," and "says I;" or, "I heard a man say that he heard another man say," etc.; but the Creeks, by the various inflections of these verbs, can make their meaning known to each other with great definiteness and precision.

Makvraniiyat tvlkis makis, *he says I must say ;* makvraneyat tvlkis makakis, *they say that we must say ;* makvkvntωmatit ωmiis, *he says that I ought to have said ;* makvkvntωmatin ωmes, makakis, *they say that we ought to have said ;* makitv makis, *to say he says,* or *a saying he says* (for the word makitv is either the infinitive or a noun) ; makakitv makakis, *to say they say ;* makiin makis, *saying he says ;* maken makakis, *saying they say.*

I have now given a synopsis of the conjugation of Makitv, To say, in the first person of each tense, singular and plural numbers, leaving the student to supply the second and third persons of each number in all the tenses, according to the conjugation of the preceding verbs. In the second or accompanying form of the verb I have only given the singular and plural numbers of the first person of the present tense, while it might be subjected to as many variations as the first, as makiis makvntvs, *he said, long ago, that I say,* etc.

CONCLUSION.

ARRANGEMENT OF SENTENCES, AND ALSO OF WORDS IN A SENTENCE.

The method of expressing ideas in Creek is so entirely different from that to which our minds have been accustomed, that it is extremely difficult to learn to think or speak according to the idiom of their language. In translating a sentence from our language into theirs, it is necessary to begin, not at the commencement, but at the conclusion; and such, too, is the usual method of their interpreters. Where the preacher leaves off, there his interpreter begins, and *advances backward* to the commencement! This is not only true of sentences, but also of words.

The sentence "Give me tobacco," a Creek transposes "Tobacco me give;" "Are you well?" "You well are?" "Are you mad?" "What! you mad are?" "Christ alone is my friend," "God his Son only my friend is mine," etc.

Our adjectives are placed before the nouns, theirs follow after; our adverbs are usually placed after the verbs, theirs are placed before them; we say "in the house," they say "house in;" we exclaim "Oh! John," and they cry "John Oh!" They state the conclusion of an argument first, and the premises afterward; while the *ergo* of their syllogisms is the last word in the sentence. For this reason it is extremely difficult to preach an argumentative sermon through an interpreter. An entire argument must be stated before the interpreter begins, or confusion and misunderstanding will be the result. Every sentence, to be interpreted into Creek, must make complete

sense without the aid of the context. Children can learn their language readily, but grown people *never!* No white man can learn their language so as to speak it fluently, unless he can gain his consent to abandon his own. There are white men who have lived forty years, perhaps, among the Creeks, and have raised Indian families, who can not speak their language correctly, much less fluently.

I admit that some have learned it well enough to carry on trade and business among them without interpreters, and even to converse with them, after a fashion, on commonplace topics; but when did a white man ever preach a sermon or deliver an address in Creek? I would not discourage others from the effort to master the Creek language; and it is my purpose to make all the proficiency I can, for the sake of being useful; but in proportion to our success in this, will be our loss in the command of good English.

What practical advantages will result from the present effort to develop the laws of the language, and to reduce them to some sort of system, remains for time to reveal. Had the present missionaries enjoyed the facilities now afforded them, when they first came to the nation, they might have been able to accomplish greater good. That this book may aid those who wish to learn Creek *for the sake of doing good*, is the ardent prayer of the author.

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